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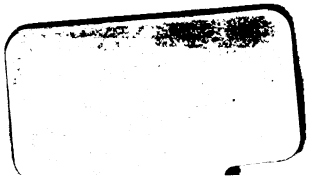

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॥ मतपरीक्षा ॥

भारतीयशास्त्रविचारात्मकः

। प्रथमः खण्डः ।

AN

EXAMINATION OF RELIGIONS:

PART THE FIRST;

CONTAINING

A CONSIDERATION OF THE HINDU SASTRAS,

WITH

An English Version and Preface.

MIRZAPORE:

ORPHAN PRESS:—R. C. MATHER, SUPT.

1852.

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" Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ."

ST. PAUL TO THE CORINTHIANS, X. 32—XI. 1.

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PREFACE.

THE present Tract agrees only in name and general scope with the one I published in 1840. The arrangement and treatment of the topics, and, in a good measure, the topics themselves embraced in the two works are different. The present work is, moreover, incomplete, as it only contains the argument in refutation of Hinduism, the statement of the evidences of Christianity being reserved for a future opportunity.

The first and largest portion of this Tract is taken up with an historical review of the Hindu religion in its principal successive phases, as represented in the Vedic hymns, the Upanishads, the six Darsanas, the Epic poems, and the Puránas; and with an indication of the arguments against the divine authority of the Hindu religion derivable from the absence of any evidence of its supernatural origin, from its continual mutations, from the appearance which some of its developments present of being nothing more than the results of progressive human thought, and the mutual contradictions which are apparent, in facts and doctrines, between the various Sástras philosophical and popular. The concluding portion is occupied with the evidence in favour of the same conclusion which the con-

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tents of the Sástras present, when viewed in their moral and religious aspect. The points here discussed are the character of the Hindu gods as exhibited in the Puránas, and some of the doctrines of the philosophical schools, which appear to be such as we should not expect to find in a revelation coming from the Author of nature and Governor of the universe.

Though the language in which the Tract is written (Sanskrit) is intelligible only to the learned, I have aimed at nothing more than a popular exposition of the argument. The line of reasoning adopted will seem familiar and natural to the Christian reader. It will however appear in a different light to learned Hindus, who are not accustomed to see such rules and principles applied to test the credibility of traditionally-received histories, and the merits of theological doctrines. Many general principles which are familiar to the European thinker, may, when abstractly stated, be far from intelligible to a learned Hindu, whose knowledge, however extensive and recondite, belongs to a domain of thought widely different from the practical philosophy of the West. It is necessary, therefore, that in arguing with such persons, the principles which we assume as the basis of the discussion should be clearly expounded, and illustrated by examples which may make their application clear and obvious.

In conducting such controversies, too, the canon prescribed by Horace as essential to the spirit of epic poetry,

> (*Nec gemino bellum Trojanum orditur ab ovo,*
> *Semper ad eventum festinat, et in medias res,*
> *Non secus ac notas, auditorem rapit,—*)

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must be reversed; and we must begin *ab ovo*, not presupposing in the reader any previous acquaintance with our subject, and not hurrying at once *in medias res*, but proceeding gradually through the preliminary topics into the heart of the theme, and so advancing to the conclusion at which we aim.

And it should not only be the endeavour of the Christian disputant thus to adapt his instructions in a specific manner to the mental character and habits of those whom he seeks to convince: he is also bound both as a matter of prudence and of Christian charity to conciliate their good will by every means in his power. However deadly and abominable he may believe the errors, or the objects of worship, which he is assailing, to be, he should recollect that they have been through life objects of habitual veneration to those whom he is seeking to convert to a holier faith. This consideration, duly weighed, will lead him to see that he must not violently vituperate the doctrines or the deities of the Sástras, but intimate with caution and gentleness how unworthy they are of the reverence accorded by their votaries.

In this Tract, it has been my endeavour to act upon these principles; to unfold the argument clearly, simply, and with all the requisite explanations, throughout its different stages; and to abstain from all harsh and irritating expressions.

I have said the Tract is of a popular character. I have not attempted to argue with the Pandits in the technical language of their philosophical systems, a task which could only be undertaken after a minute and careful study of

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their scholastic terminology. It is however very much to be desired that the argument should be placed before them in the technical shape in which they are accustomed to discuss such topics of religious and metaphysical controversy. And it is to be hoped that the translations and expositions of the different systems of Hindu religious philosophy which are now in course of publication by Dr. J. R. Ballantyne will lead the way to the preparation of such a scholastic and scientific confutation of Hinduism in all its branches, as I refer to. Such a treatise, of solid material, skilfully fused, and cast in the technical mould of Hindu thought, could scarcely fail to attract the attention of the deepest Brahmanical thinkers.

This naturally leads me to glance at the important effects which a more extensive and profound study of Sanskrit learning and particularly of the original sources of the Vedánta, Nyáya and other Darsanas by missionaries might, humanly speaking, be expected to produce on the progress of Christianity. I would not be understood as advocating the expediency of *all* missionaries without exception directing their energies to this department of labour, but only as suggesting that a sufficient number should do so. It is obvious that Missionary activity may be usefully directed into a great variety of channels, which in each case may be best determined by the particular taste, temperament, or talents of each individual. Some, as in Calcutta, and at the other Presidencies, may be best employed in imparting to intelligent youths a thorough English education; others in the various tasks of translation and composition which require a high proficiency in lingual attainments;

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others, (would they were a thousand fold more numerous!) in preaching the gospel to the dense population of cities, and rural districts.*

But I think that a certain number of other Missionaries, (and they should be men of the highest ability), ought also to be employed at such seats of Native learning as Benares and Delhi, in mastering the religion and philosophy both of the Hindus and of the Mohammedans, in scientifically confuting the errors of those two systems, and in recommending Christianity to the more learned portion of their respective adherents.

And in fact it is a question which well deserves to be seriously asked, whether Missionaries, and in fact all ministers of the gospel, should not aim at a higher standard of qualification than that with which they have hitherto contented themselves.† Science is advancing in every de-

* The Kayeths and other classes of Hindus in the Central and Western provinces are a class who do not seem to have yet received so much attention from missionaries as they deserve. It is to be presumed that their knowledge of the more popular branches of Persian literature and their general intelligence would render them more open to Christian influences than other Hindus who are acquainted only with the writings of Brahmanical authors. A set of treatises, both on Hinduism and Christianity, superior to the generality of those which have yet appeared in Urdu, should be written in that dialect or in Persian for the class of persons now referred to.

† The Rev. Dr. Vaughan's work entitled "The modern Pulpit, viewed in its relation to the state of Society" is recommended to the perusal of those who take an interest in this subject, so far as it relates to preachers in general.

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partment of human affairs; it has been beneficially applied to the discovery of more effective methods of education; and its legitimate extension even to the domain of theology has been admitted by the most able as well as truly pious divines. It is true that a false science has sometimes dealt with the divine truths of revelation in a rash and unhallowed spirit; but the application of a true and reverent science to theology is an absolute want of an advanced stage of moral and intellectual culture, like that of the present times. And does not science also admit of an application to pastoral theology, and to the propagation of the gospel among unbelievers? Cannot science, (which is nothing else than the systematised result of the most mature experience and the profoundest wisdom), teach us more skilful methods of stating and marshalling our arguments, and supply us with more cogent instruments of persuasion, more effective means (so far as mere human means are effectual), of reaching and affecting the heart?*

* In an article in the British Quarterly Review (the organ of the Congregational Dissenters) for May last, the following remarks occur on this subject: "We have long felt depressed by two conspicuous facts belonging to the history of missions among Protestants, and especially of late years. The one is, that our missionaries produce comparatively no impression on the civilized heathen: the other is, that scarcely any where is the impression made upon the barbarous of such a nature as to raise them to the self-reliance of civilized men. Is it ever to be thus? If not, what are the changes necessary to give existence to better results? We suspect that these are questions which must come up for grave discussion ere long. The no-

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Intellectual power is the gift of God. Like others of his gifts, it may be improved, or abused; and it is surely the duty of every individual, in whatever profession he may be, to turn to the best account, and cultivate to the utmost extent, a power so invaluable. The Christian disputant, therefore, should strive so to train and discipline his intellect, as to render it a more and more effective instrument for swaying and wielding the convictions of mankind. It is much to be wished that some person of competent ability and experience should direct his thoughts to this important subject,—the philosophy of Missionary operations.*

It seems scarcely necessary to deprecate the misconstruction of what has been said, as if any depreciation of zeal devotion and humble dependence on God were implied in the opinions I have now expressed. Without faith, moral earnestness, and prayer, intellectual power must remain unfruitful; but (however it may please God to work by the feeblest instruments), no one who has a right sense of what he owes to his Creator, can fail to see that the *whole*

tions on this subject which sufficed for certain worthy men who gave themselves to the direction of such labours forty years ago, *ought not to suffice for our time.* One thing is certain—we have long been looking to the *quantity* of our agency more than to its *quality;* and as we *must* attempt a *great deal,* the natural consequences have followed." pp. 539—40.

* The importance of the study of rhetoric and the duty of self-improvement are well urged upon the attention of missionaries by a writer in the 'Missionary' for the present month. p. 63—4.

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of man's nature, intellectual, moral, and spiritual, developed and improved by unceasing exertion to the highest perfection of which it is capable, should be dedicated to God's service. Though it rests with Him to give or withhold His blessing, it is surely our part to see that all the conditions of efficiency are combined in our instrumentality; and this can only be the case when the highest, best disciplined, and best directed intellectual power is combined with zeal, earnestness and piety.

The materials of my argument have been principally drawn from Professor H. H. Wilson's Introductions to his translations of the Rig Veda and Vishnu Purána, and from other portions of these two works. I have also derived assistance more or less important from Mr. Colebrooke's Essays, Dr. R. Roth's Abhandlungen, Professor Lassen's Indische Alterthumskunde,* M. Burnouf's preface to his French Version of the Bhágavata, and Dr. Ballantyne's translations of the Nyáya and Mímánsá Sutras. Mr. Isaac Taylor's interesting work entitled "The process of historical proof exemplified, and explained" has supplied me with an instance of historical proof as illustrated by the case of Herodotus.

I am also under obligations to Mr. F. E. Hall, and the Rev. Krishna Mohan Banerjea for their aid in procuring copies of passages from the Puránas and other Sanskrit works of importance to the argument.

* I should have acknowledged in a note to p. 8, that the sketch of the Aryyas there given is derived from Professor Lassen's book.

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The English translation is literal, and makes no pretensions to elegance. It is intended as a help to students of Sanskrit, and also to aid any one who may wish to render the Tract into any of the other languages of India. To facilitate reference to and from the Sanskrit, every fifth Sloka is numbered.

January, 1852. J. M.

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THE LORD REIGNETH.

In the city of Káshí, which is graced by great pandits, inhabited by many wealthy men, and adorned by a multitude of houses which touch the sky, there dwelt a certain very learned man. He bore the name of Vedavidwán (learned in the Vedas) and knew perfectly all the Sástras; he was polite, benevolent, upright, impartial, and a discerner of truth and falsehood. In the season of spring, after having duly performed in the morning his ablutions and all other ceremonies, he was seated at ease under a peepul tree on the banks of the Ganges, courting the breeze. At that period there dwelt in Káshí a good, just and discriminating man, a native of a foreign country of the West, named Satyárthí (truthseeker), who understood the creeds of many countries. 5. He, coming to the banks of the Ganges, approached Vedavidwán, and knowing him to be famed for his good character, accosted him with politeness. Having engaged with each other in a conversation which embraced the consideration of a multitude of topics, these two learned men who were seeking the supreme-end, at last talked together upon that subject. Having heard the particulars of what these two persons of different religions argued, in discussing that supreme-end, I now make it public at length.

Satyarthi says;—Having before heard of your reputation, as a person possessed of numerous good qualities, I am greatly pleased to have now met with you. Having learned that you are completely versed in the Sástras of your own country, I wish to know the particulars of your knowledge.

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VEDAVIDWAN SAYS;—10. I have sedulously studied from my youth the Sástras which are more especially current in this country. In order that I might become fully acquainted with the histories of the gods, I have also read the Puránas with the Itihásas. But from reflecting constantly on the vanity of sensible things, there has now sprung up in me a paramount attachment to the Vedánta. For in that Sástra, the highest knowledge, (that) of Brahma, is inculcated; and thereby the supreme-end, in the form of emancipation, is attained.

SATYARTHI SAYS;—Be sure that I concur with you, when you designate all temporal objects of human pursuit as insignificant. 15. In my opinion, divine knowledge is the most excellent of all, and redemption surpasses all other objects of human pursuit. Hence I wish to learn the whole of your creed on this subject; and you should also tell me the proof on which it rests. And, divine knowledge being for the most part difficult of attainment without a revelation (Sástra), let the truth regarding the Sástras first be defined. Declare how the authority of the principal Sástras current in India is established.

VEDAVIDWAN SAYS;—The Vedas and all the other Sástras issued from the mouth of Brahmá; this is plainly asserted in those treasuries of knowledge, the Puránas. Thus in the 30th verse of the 12th chap. IIIrd Book of the Bhágavata (it is said): "*once the Vedas sprung from the fourfaced creator when he was meditating 'how shall I create the collected worlds as before?'*" Again (in verses 37 and 39); "*He gradually formed from his eastern and other mouths the four Vedas called Rik, Yajush, Sáman, and Atharvan, and the precepts of worship, sacrifice, praise and penance. The all-seeing god created the Itihásas and Puránas, a fifth Veda, from all his mouths.*" 20. How, friend, can a particle of doubt be reasonably entertained as to the authority of those Sástras which God himself created?

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SATYARTHI SAYS;—Intelligent persons do not esteem the evidence of the plaintiff and defendant in their own cause to be trust-worthy, without some other proof. So too, great pandit, some other proof besides their own dictum is required to establish the authority of sacred books. By what proofs derived from reason do the adherents of the Vedas and other Sástras set aside the doubts raised by the Buddhists and others who deny their authority?

VEDAVIDWAN SAYS;—The Veda, always reputed eternal, is current to the present day; no human author of it is remembered in the world. 25. Wherefore, reasoning from the non-existence of any human origin, the wise concur in receiving it as eternal and spoken by Brahmá.* And the circumstance that in some parts of the Veda, mundane events are mentioned does not at all invalidate its eternity. Nor is the fact, that some portions of the Veda, the Káthaka and others, are known by the names of men, any just ground of doubt. Whatever portion of the Veda was formerly studied by any celebrated Muni, became afterwards called by his name. Accordingly the Muni Jaimini, author of the aphorisms (sútras) of the Púrva Mímánsá, establishes the authority of the Veda by these (following) reasons:† *"But the natural connexion of a word with its sense is (the instrument of) the knowledge thereof, (i. e. of Duty) and the intimation of Scripture which is unerring though given in respect of something imperceptible. This (according to our opinion as well as that of Bádaráyana) * * * is the evidence (by means of which we recognize Duty), for it has no respect (to any other evidence,—such*

* See Colebrooke's Essay on the Púrva Mímánsá. Essays, Vol. 1. p.

† This translation is borrowed from Dr. Ballantyne's Edition and Version of the Mímánsá Sútras, pp. 9, 32—34.

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as that of sense)." "*And the Vedas some declare to be something recent, (because) there are names of men in it, and* * * * *because of our seeing uneternal persons (mentioned in the Vedas).*" "*But there has been declared (already) the priority of sound (to any thing in time).*" "*The name (derived from that of some mortal—was given to this or that section of the Veda,) because of his reading it.*" "*But the terms in the text (which seem to be the names of men) are common to other objects, and do not there designate men.*"

30. So too the other Sástras, being obtained by Munis from the mouth of Brahmá, were delivered to their disciples in succession. Thus the whole collection of the Sástras, traditionally received, has always been acknowledged to have issued from the mouth of Brahmá, and to be divine. Therefore the divinity and authority of all the Sástras is established, being ascertained by oral testimony.

SATYARTHI SAYS;—Until the authority of the speaker be thoroughly ascertained, wise men will not trust to the testimony delivered by him. At present no one of the authors of the Sástras is alive, but all of them have, in ancient times, departed to the other world. 35. Hence, from their being beyond the cognizance of the senses, no individual of the present day, can, without tradition, know the truth regarding them. But learned men should not, without examination, trust to tradition, for there is a likelihood of there being both truth and falsehood in it. It is matter of knowledge to all, that many fictitious stories, received by tradition, are current in the world. Many undiscerning persons believe in them, but by consideration intelligent men perceive their falsity. And even the stories which appear to be derived from a true source become sometimes gradually changed. 40. When it issues from a pure fountain, a stream of water is at first perfectly limpid; but as it flows rapidly along, it becomes turbid by the admixture of earth and other things. In like

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manner, the streams of narrative issuing clear from the pure fountain of the speaker's mouth, by the intermixture of other matters, become gradually turbid with falsehood. Hence, O Pandit, it is to be considered whether the report current in this country, that the Veda is of superhuman authority, and derived from the inspiration of Brahmá, is true or false.

VEDAVIDWAN SAYS; —I entirely trust to the tradition which is reported in India, on this subject from early times till now; if you think differently, state (your opinion).

SATYARTHI SAYS;—On this most important subject the ascertainment of truth is exceedingly necessary; let us therefore endeavour to ascertain it without any bias to our own side. 45. I will now declare to you the whole opinion which I hold on this subject after frequent consideration; and as I speak without bias, so do you hear with a like disposition.

VEDAVIDWAN SAYS; —I will listen attentively and without bias to my own side, to whatever argument you may state on this subject, as the Naiyáyika commentator says; "*Those who are desirous to know the truth are the persons who are competent for discussion.*"*

SATYARTHI SAYS;—At the commencement of this discussion, O Pandit, God should be supplicated to make us devoted to truth, and lead us to truth.

O thou sole, eternal, infinite God, the source of all knowledge, look with an eye of mercy on us ignorant seekers after truth. O Lord, assist us in the search for truth; we cannot attain to it, without obtaining thy guidance.

50. I wish now Sir, at the beginning of the controversy, to say something more about the search after truth. Every where in the world is seen a manifold variety of opinions, of

* See Dr. Ballantyne's Nyáya Aphorisms, p. 37.

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which (fact) intelligent men regard the reasons to be numerous. First of all the human intellect, being naturally of limited power, is unequal to the thorough comprehension of deep subjects. And frequently the reasoning power even of those whose understandings are more vigorous than common, is vitiated. Frequently even learned men, drawn by love, hatred and other passions, embrace, from its being desired, a side which is condemned by reflection. 55. That no doubt may arise in regard to my meaning, I will here give some clear illustrations. Thus: The young man who is addicted to the society of harlots and various other vices, hates intensely all impediments to his pleasures. Now in the divinely revealed books vice is forbidden, and a dreadful punishment in hell is declared to be its recompense. Hence the vicious youth when he hears the scriptural prohibition, detests from the infatuation of his lust, the scripture which obstructs his enjoyment. And sometimes the recollection of future misery arises in his heart, and renders tasteless all the objects of his desire. 60. Reflecting that there would be no obstacle to his pleasures if infidel doctrines were embraced, he wishes to deny the hated scripture. Then when he begins to test its proofs, how can he, from his wrong bias, form a just judgment? Thus do infatuated men, led by love and other passions which vitiate right judgment, abandon authoritative sacred books. Again: Let another sástra be supposed which inculcates with other erroneous doctrines this, that dissoluteness and other sins are washed away by almsgiving and other works. Some other debauchee may say, 'According to this creed, absolution from sin is easy, why should I give up my vices?' 65. Hence he delights in a sástra of this kind, which indulges his desires, and does not wish to deny its authority. Again: The man who forsakes his country's creed, and embraces another, is for the most part reviled greatly by his fellow countrymen. Perceiving the loss which

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thus results from embracing another religion, men generally detest other religions (than their own). They therefore never look at foreign Sástras, from an apprehension that they may perhaps be true. Or if they look at them, they are misled by dislike, see only their worst side, and do not judge them fairly. 70. Though the foreign religion be established by strong proofs, they from wrong bias do not admit the strength of those proofs. Further, any one who from his youth has been attached to any religion loves it greatly, and does not forsake it hastily. Just as a mother considers her deformed child to be beautiful, so they can see no blemish in their own religion, even though it be bad. Though that religion of their own be quite destitute of proof, they being biassed in its favour, do not perceive its want of proof. Let us therefore, O Pandit, now commence this discussion with a strong desire to receive the truth.

75. VEDAVIDWAN SAYS;—In (all) discussions, a wise man should proceed with caution, for there are many obstacles which impede the attainment of truth. What you have now said on this head is all correct, and you must understand that I concur in it. I myself esteem the ascertainment of truth to be extremely necessary; without attaining it, loss will be suffered by us by both here and hereafter. We must earnestly seek for the pearl of truth by means of that eye of the understanding which God has given to us and others.

SATYARTHI SAYS;—This you, who are competent for discussion, have correctly spoken; now let what I am about to say be listened to. 80. Now, what Jaimini* aphorized as to the eternity of sound, is not admitted as true by the followers of Gautama.† And even though the eternity of sound be admit-

* Author of the Púrva Mímánsá philosophy.

† The founder of the Nyáya philosophy.

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ted by me, still that does not suffice to prove the eternity of the Veda. Because if the eternity of the Veda be established by the eternity of sound, then the eternity of *all* books will be in like manner established. But if the authority of the Veda be established by its eternity, then the authority of *all* (other) boo ks (too) will be established. Thus the authority even of the books written by the followers of Sakyasinha (Buddha) and all other opponents of the Veda will be demonstrated.

85. But (now) hear my objection to the other argument you have now stated to prove the authority of the Veda. First, I will relate the history of the Vedas and other Sástras from the commencement, and state my opinion in regard to the origin of them all. The castes of Brahmans and others which now dwell in India sprung of old from a certain race (of men) called Áryyas. These people named Áryyas descended from the same stock as that from which the Persians and other races were descended. Their community of origin is understood from the study of history, and from the similarity of the languages of these several races. 90. The ancient Greek language is known to resemble in verbal roots, nouns, and inflections the tongue of the Áryyas, named Sanskrit. I will not here detail the other foreign languages which resemble the Sanskrit. You must know, O pandit, that much attention has been paid to this subject by learned men of the present day skilled in various languages. If you have a curiosity to know the details, then let some book relating to the subject be consulted. Moreover, just as the worship of fire has always prevailed in India, so too was it formerly practised in Persia. 95. The earliest abode of the Áryyas was somewhere in Persia, which they afterwards left, and came to India. From the want of trust-worthy histories, the time of their arrival here in India cannot be determined. It appears that a period of years somewhat short of five thousand has elapsed from that time to the present day. These Áryyas were not the earliest inhabitants of India; men of another race

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dwelt before in this country. In some places of the Vedas, these (earliest inhabitants) are called by the names of Dasyus &c.; and at that time war raged between them and the Aryyas. Thus in the Rig-Veda, 51st súkta, and 8th verse (it is written); "*Make a distinction between the Aryyas, and those who are Dasyus; restraining those who perform no religious rites, compel them to submit to the performer of sacrifices: be thou who art powerful, the encourager of the sacrificer: I am desirous of celebrating all thy deeds in ceremonies that give thee satisfaction.*"*

Again, in the 103rd súkta and 3rd verse: "*Armed with the thunderbolt and confident in his strength, he has gone on destroying the cities of the Dasyus. Thunderer, acknowledging (the praises of thy worshipper), cast, for his sake, thy shaft against the Dasyu, and augment the strength and glory of the Aryya*".

100. These Dasyus, being gradually conquered by the intelligent Aryyas, left their own countries and took refuge in the mountains and other places. A remnant of these Dasyus and other tribes, bearing the name of Bhillas (Bheels) &c., is seen to this day in the Vindhya and other mountains. Others of the Dasyus in former times coming under subjection to the Aryyas, dwelt in the midst of them, and became commingled with the rest of the people. When these people of Aryya race first came to India, they dwelt in the country adjoining the Punjab. This is inferred by discerning foreign scholars from a consideration of various matters mentioned in the ancient hymns (of the Veda.) 105. For the five rivers of that country, and also the Indus and Jumna, are frequently mentioned in the hymns. But the Ganges is only once mentioned in the hymns

* See Profr. H. H. Wilson's translation of the Rig-Veda, p. 137.

† Wilson, ibid, p. 266.

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of the three Vedas (Rik, Sáman, and Yajush), as a certain scholar* who has cursorily examined them says. Thus in the 7th súkta, 6th anuváka of the 10th mandala of the Rig-Veda (it is written), "*O Gangá, Yamuná and Sarsawatí &c.*" Hence it is understood that the Áryyas did not then dwell on the banks of the Ganges, but far to the west of it. But afterwards at the period when the code of Manú was compiled, the country of the Áryyas was more extended. Thus in the code of Manú, 2nd section, verses 17—19, and 21, 22, (it is written): "*The space between the divine rivers Saraswatí and Drishadwati, the land formed by the gods, is called Brahmávartta. The traditionary customs which prevail in this country in regard to the castes and mixed castes are designated as pure. Kurukshetra, and the country of the Matsyas, Panchálas and Súrasenas constitute the land of the Brahmarshis (divine sages) beyond Brahmávartta. The country between the Himálaya and Vindhya ranges, east of Kurukshetra, and west of Prayága (Allahabád) is known as the central land. The space between the same mountains (and extending) from the eastern to the western sea is regarded by learned men as Áryyávartta.*"

It appears that at the time when the Áryyas came from another country to India, the distinction of castes did not exist among them. 110. Some foreign scholars say that the distinction of castes is not mentioned in the earliest Vedic hymns.† Other learned men think that without some further examination of the hymns, the truth of the case cannot be known.‡ But certain scholars consider the purushasúkta, in which the story of the creation of castes is told, to be more recent than the other

* Dr. Roth. Abhandlungen, p. 136.

† See Dr. Roth's Brahmá and the Brahmans translated in the Benares Magazine for Oct. 1851.

‡ Profr. H. H. Wilson. Introd. to Rig-Veda.

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hymns.* That there is naturally no difference of caste among mankind, is known by reason and other proofs. It appears from the Sástras that the Brahmans had formerly no such distinctive character as they afterwards acquired. 115. For it is told even in the Puránas that the Gárgyas and other families, though Kshattriyas by birth, became Brahmans. Thus in the Vishnu Puráṇa, 4th book, 19th section, (there is this) prose (passage): "*From Garga sprung Sini, from him the Gárgyas and Sainyas, who, though Kshattriyas, became twice born (Brahmans).*" Again: "*From Mahávirya sprung a son called Urukshayí; he had three sons, Traydrana, Pushkari and Kapi; these three also afterwards attained the condition of Brahmans.*" If these persons being Kshattriyas attained Brahmanhood, how is any natural distinction of castes maintained? It is also said in some places that certain ancient kings established, or gave birth to, the four castes. Thus in the Vishnu Puráṇa, 4th book, 8th section, it is said: "*Ghritsamada's son Saunaka set on foot the four castes.*" Again, in the same section; "*From Bhárga sprung Bhárgabhúmi, and from him the four castes originated.*" Again, in the Matsya Puráṇa, (it is said that) a boon was given by Brahmá to Bali, that he should *establish the four regulated castes.* Again, in the Váyu Puráṇa it is said, "*And the son of Ghritsamada was Sunaka, whose son was Saunaka. In his race Brahmans, Kshattriyas, Vaisyas and Sudras arose, the twice-born with their various duties.*" If kings by their command established the four castes, how can there be naturally any distinction of castes among men? Again, in ancient times there was a great contest between the Brahmans and Kshattriyas to establish each their own superiority. 120. Viswámitra and other celebrated Kshattriyas formerly wished that they also should have the power of teaching the Vedas. And clear traces of the enmity

* Colebrooke and Roth. See Colebrooke's Essays, Vol. I. p. 309, note.

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which existed between Viswámitra and Vasishtha in regard to the office of domestic priest, are found in the Rig-Veda. Both of these persons performed the office of priest to a certain king called Sudás, as appears from the hymns written by them respectively. In these they themselves eulogize their own potency in propitiating the gods, as should be seen in the hymns.* Thus, in the 6th súkta of the 2nd anuváka of the 7th mandala, Vasishtha says: "*From afar have they brought by their Soma-offering, the mighty Indra who was holding the cup and drinking; Indra preferred the Vasishthadæ before the prepared soma-juice of Pásadyumna, son of Vayata; &c.*" Again, in the same súkta; "*Indra heard Vasishtha as he praised him, and afforded a wide space to the Tritsus.*" Again, in the 1st súkta of the 2nd anuváka of the 7th mandala, the same author (Vasishtha) says: "*Be gracious to him, ye powerful Maruts, as (ye were) to Divodása, the father of Sudás; preserve the house of Paijavana, imperishable, undecaying dominion for the pious.*"

And in the 15th súkta of the 4th anuváka of the 3rd mandala Viswámitra says: "*The great rishi of divine descent, divinely-impelled has stayed the river and the waves, the governor of men: when Viswámitra conducted Sudás's sacrifice, Indra was propitious through the Kusikas.*" Again, in the same súkta: "*I who (in ?) both these worlds praised Indra, it is my (Viswámitra's) devotion which preserves the race of Bharata.*"

Again, let the last verses of this súkta be inspected, where Viswámitra the author of the hymn curses Vasishtha. Referring to the last four verses of that hymn, the writer of the Index to the Veda has given this explanation, viz: "*The last verses are intended as a curse, and testify ill-will to Vasishtha; the Vasishthadæ do not listen to them.* In the Vrihaddevatá, it is said by Saunaka in regard to these verses; "*By reciting or*

* This, with the quotations, and their versions, is derived from Dr. Roth's Abhandlungen, pp. 87, &c.

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hearing (them) the head is split into a hundred fragments; the children of such persons die: wherefore let no one repeat them." And it is seen in the Sástras that Veṇa* and other kings formerly held the superiority of the Brahmans to be intolerable. Hear, you who are discerning, the following instance extracted from the ancient Aitareya Bráhmana, 7th adhyáya.†

"*Viswántara the son of Sushadman rejecting the Syáparnas, performed a sacrifice without them. The Syáparnas, having learnt this, came to the sacrifice and sat down in the midst of the sacrificial ground. Seeing them he (Viswántara) said 'There sit the doers of evil deeds; ye who are speakers of pure words, remove them; they are sitting in the midst of my place of sacrifice'. In obedience to his command, they removed them. As they were being removed, they exclaimed, 'The Asitamrigas with the Bhútavíras once at the sacrifice of Janamejaya the son of Parikshit obtained by force the Soma-juice for the Kasyapidæ, when he was performing sacrifice without the Kasyapidæ. These were then their champions: will any one be our champion, and obtain for us by force this Soma-juice?' 'I am your champion; Thus spake Ráma, the descendant of Bhrigu. Ráma the descendant of Bhrigu was an instructed man of the family of the Syáparnas. When they were being removed, he said, 'Do they, O king, remove from the altar one who is thus possessed of knowledge?'*"

In like manner it appears that the ancient Bráhmans not being satisfied with the right over the Vedas, endeavoured to ascend to kingly power. This is inferred from the history of Parasuráma, who killed the Kshattriyas, and gave the earth to the Bráhmans. Thus in the Mahábhárata, the Earth says to

* See the story in Wilson's Vishnu Purána, pp. 99–101.

† This quotation and version are also derived from the 3rd of Dr. Roth's Abandhlungen.

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Kasyapa; "The fathers and also the grandfathers of these men have been destroyed in battle for my sake by Ráma, the energetic in action." 130. That there is naturally a distinction of castes between men in India is asserted in these Sástras in a thousand places. But from considering the passages which have now been extracted by me from the Sástras, great doubt arises in regard to this dogma there asserted. In order that my meaning on this point may be clear, hear this illustration. The witness who is subject to, and a partizan of the plaintiff, conceals all the truth which is adverse to the plaintiff's claim. But whatever that witness, when tested, unwillingly admits injurious to the plaintiff, will be all credible. 135. By this I mean that the writers of the Puránas had a partiality for the religious systems of this country. Hence whatever text is found anywhere in the Puránas contradictory of those religious systems, will be worthy of credit. Thus it is inferred that the distinction of castes, though not at first existing among the Áryyas, grew up gradually by the efforts of the priests. Because the class of men who are occupied with the service of the gods and with science, everywhere acquires power and honour. Hence the superiority of the priests, viz. of the offerers of sacrifices and praises, began to be believed by those who followed different occupations. 140. Afterwards the Bráhmans, being themselves the guardians of the Scriptures, magnified their own dignity, according to their pleasure.

The Sástras which are now current in India did not arise at once, but by degrees. But the Vedic hymns, which consist of the praises of various deities, are without doubt the earliest of all the Sástras. Their priority is known by proofs of various kinds, but chiefly by the difference of their dialect. Whoever examines the Vedic language and the modern Sanskrit, will without doubt find a great difference between them. 145. The difference in inflections &c. which is perceived between

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them, arose gradually from an alteration in the language. At the time when all these ancient hymns were composed, the language of the Aryyas was rustic, not polished. Changing gradually by constant use, it was at length thoroughly polished by Páṇini and others. Afterwards, a vernacular dialect growing up by degrees, the common people gave up speaking Sanskrit. And the Sanskrit language being only spoken by learned men, and preserved in books, underwent no further change. 150. The change explained by me (as having taken place), in the Vedic language has, you must know, frequently happened similarly in other countries. The ancient Greek language is not found in other later works such as it appears in the earliest ones. In all other countries the same is found to be the case; there is no vernacular tongue but has been altered by time.

In those Vedic hymns Vahni (Agni), Indra and other deities are invoked to drink the Soma (juice), and are lauded by the sacrificers. '*Give me cows and other wealth.*' '*Make me victorious in battle,*' such things as these the sacrificers who composed the hymns ask from the gods. 155. Scarcely any of the deities who are now chiefly worshipped in India, are celebrated in the hymns of the Rig-Veda. Ráma, Krishna, Mahádeva, Durgá, Kálí, Bhaváni, Umá: these deities are not named in the hymns of the Rik. Vedhá (Brahmá) and Vishnu are celebrated in some parts of the hymns; and in some places a certain god called Rudra is praised. But there the word Vishnu should be understood as signifying the sun; Vishnu is not described in the hymns as he is in the Puránas. The story of his incarnations is no where seen in the hymns; learned men subsequently invented the whole account of these.

VEDAVIDWAN SAYS; 160. How do you, Sir, reconcile with this the text in the first ashtaka of the Rik: 'Vishnu stepped over this' &c. In the 22nd hymn the 16th and following verses (are as follows); 16 "*May the gods protect us from*

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(that portion of) the earth whence Vishnu (aided) by the seven metres, stepped. 17 *Vishnu traversed this (world): three times he planted his foot, and the whole (world) was collected in the dust of his (footstep).* 18 *Vishnu the preserver, the uninjurable, stepped three steps, upholding thereby righteous acts.* 19 *Behold the deeds of Vishnu, through which the (worshipper) has accomplished (pious) vows: he is the worthy friend of Indra.* 20 *The wise ever contemplate that supreme station of Vishnu, as the eye ranges over the sky.* 21 *The wise, ever vigilant and diligent in praise, amply glorify that which is the supreme station of Vishnu.*"*

Is there not found here a reference to the dwarf-incarnation, in which Vishnu strode over the three worlds in three steps? In this manner Sáyana Áchárya in his celebrated commentary called the Vedártha-prakása, (Explanation of the meaning of the Veda) has declared the sense of these verses.

SATYARTHI SAYS: It is said by acute persons that the ascent, the setting and the midday course of the sun are meant in these verses. Durgáchárya the author of the commentary on the Nirukta has thus explained the meaning of the verses in his commentary:—'*How is Vishnu the sun? Because it is said, he thrice planted his foot &c. Where did he do so? Sákapúni says, on the earth in the firmament and in heaven. Becoming terrestrial fire, he steps or resides a little on the earth, in the shape of lightning in the firmament, and in the form of the sun, in heaven. As it is said,* (here follows a quotation, apparently from the Veda, the meaning of which is not apparent in the absence of a commentary). *Aurnanábha Acharyya thinks the meaning is, he plants one step on the Samdrohana or the eastern mountain,* (*another*) *on the Vishnupada, the meridian sky, and* (*a third*) *on Gayasiras, the western moun-*

* Profr. Wilson's Translation of Rig-Veda, pp. 53, 4.

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tain. Thus too, (as to the words) ' the whole world was collected in the dust of his (footstep): The middle step, in the form of lightning, taken in this expanse, the firmament, which is the cause of the growth of all things, is evanescent and not constantly perceived. In this explanation composed by that intelligent person, no reference to the Dwarf-incarnation is to be seen.* 165. The supreme station of Vishnu mentioned in the last verses signifies the highest position of the Sun in the sky. The fact, that the word *Vishnupada* is well known in the sense of firmament, confirms the explanation which I have given. In like manner fire is intended by the word *Rudra*: this Rudra of the Vedas is distinct from the Rudra of the Puránas.

In my opinion all the Vedic hymns are of human origin, their divine derivation is not established by reason. The authors of the hymns propitiated with sacrifices, and celebrated by praises of their own composition, the hereditary gods whom they worshipped. 170. The learned designate by the name of *Mantras* and *Súktas* &c. the hymns which were composed by the priests in praise of the gods. The hymns in which only the supreme Spirit is celebrated, are decided by discerning persons to be more recent than the others. Hence that which from being in praise of Purusha, is called *Purusha-súkta*, is not to be reckoned among the earliest hymns. A few other hymns maintaining the doctrine of Brahma (one spirit) are found here and there in the collection, but they too are recent.

When the first progenitor of men was originally created, he knew God according to (the capacity of) his understanding, and rightly worshipped Him. 175. But when through his

* This sloka and the quotation preceding it are not to be found in their proper places here in the Sanskrit text, but are given at the end.

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transgressing the divine command, his perfection perished, from that time the knowledge of God decreased among his descendants. I now say only so much here in subservience to my present design; hereafter the full details of the origin of man will be told. But at the time when the Vedic hymns were composed in this country, divine knowledge was very much corrupted. Forsaking the sole, infinite, eternal God, the creator of all things, the people of that time believed in various deities. I will (now) explain my opinion as to the manner in which such a false creed arose. 180. A glorious power is by God made inherent in fire and other insensible objects. Vast forests are consumed by fire of intolerable flame; mighty trees are uprooted by fierce winds; villages with their inhabitants disappear by the force of streams; the earth with its grass and other products is scorched by the sun's heat; the sun, illuminating by its golden splendour heaven and earth, marches onwards, like a ruler, in the boundless sky; at the appointed season the clouds water the earth with their showers; the earth, watered and cultivated, produces various crops. 185. From perceiving such energies as these existing in fire, the wind and other objects, men declared them to be sentient and worshipped them as gods. The people owing to their ignorance began thus to believe in the deity of Agni, (fire), Súryya (the sun), Marut (the wind), and Varuna. The gods are mentioned in the Veda with the distinction of great and small, as appears from a study of the following verse, the 13th of the 27th Súkta; *"Reverence to the great gods, reverence to the small; reverence to the young, reverence to the old; we worship (all) the gods as well as we are able; may I not omit the praise of the elder divinities."**

As these gods are all imaginary and not real, so those

* Wilson's Translation of the Rig-Veda, p. 71.

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hymns which celebrate them are of human origin. The author of the index to the Veda tells the names of all the persons called by the name of *rishis*, who composed the hymns. 190. In the 1st súkta of the Rig-Veda, the *rishis* are divided into two classes, and are called the *ancient* and the *recent* by the author of the hymn. Thus: "*May that Agni who is to be celebrated by both ancient and modern sages conduct the gods hither.*"* Just as there was priority and posteriority among the writers of the hymns, so too, O Pandit, the rise of the hymns was prior and posterior. In the following verse the recentness of the hymn is declared by the author of it, Sunahsepa himself. Thus in the 4th verse of the 27th súkta (it is said); *Agni, announce to the gods this our offering, and these our newest hymns.*† Whenever, on a favourable opportunity, a Raja, or a householder wished to sacrifice, he caused a suitable *hymn to be composed by a poet.* That many hymns were thus composed according to the exigence, appears by considering their respective contents. 195. For the names of kings, and their battles with their enemies, and their victories over them are frequently mentioned in the hymns. These hymns are almost all seen to the present time in the same form as they were composed by the ancient priests. They were composed by the priests merely to celebrate the praise of the gods; no bias is percieved in them to any particular form of faith. No author of hymns written in praise of the gods thought at the time of composing them that they were derived from Brahmá. They therefore celebrated in the hymns which they composed all the events of their own time, battles and so forth, with the names of the kings. 200. But when from their antiquity learned men regarded the hymns as venerable, then others began erroneously to speak of them as uttered by Brahmá.

* Ibid, p. 2. † Ibid. p. 69.

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Thenceforward, as the actions of kings which are there recorded were opposed to (the idea of the hymns) being spoken by Brahmá, they endeavoured to reconcile them (with this supposition). But learned men, O Pandit, ought never to believe in the eternity of hymns of which the contents are seen to be such.

At first these Vedic hymns were not collected in compilations, but were current in India as heard from the lips of elder men. It is supposed that whatever hymns were composed by Vasishtha and other bards, were preserved by their respective families.* 205. The hymns which were composed by the priest Vasishtha, his sons and grandsons and so on in succession retained. In like manner whatever hymns the poet Viswámitra wrote, were preserved by his descendants; and so in other families. When these hymns, having been long handed down by tradition were become old, the people began very greatly to revere them. Whatever object anywhere on earth grows ancient, is generally regarded by men with wonder and reverence. Wherefore the discerning should not be surprised that people then declared the Vedic hymns to be divine. 210. People began to hold also the divine origin of the ancient priests who composed the hymns. Vyása at that time along with Paila and others, collected all the hymns,—as retained in men's memories,—wherever they were scattered. From the compilation of the hymns he is called Vyása, for this word means a compiler. Kriahna Dwaipáyana is said to be the last of the Vyásas; before him there were many others,—such is the story in the Puránas. This however is invented for the purpose of increasing the glory of the Vedas; and the true account is not related in the Puránas, 215. When Vyása with his pupils made the

* See Dr. Müller's preface to the Rig-Veda Sanhitá, p. xxvi.

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collections of the Rik and other Vedas, the language of the Aryyas was no longer rustic, as formerly. But by use and the efforts of learned men that language, having become polished, had assumed a new form. Even at the time when Vyása and those other scholars compiled the hymns, almost all the hymns were ancient. But the origin of them all must not be supposed simultaneous; they were gradually composed with a difference of time and other (circumstances). But the scholars who formed the collections amalgamated some new hymns with the old. 220. The diction of the *Purusha-súkta* (hymn in praise of *Purusha*) does not appear to be so old as that of other hymns. Hence it is inferred from its diction that the *Purusha-súkta* was not old but recent at the time the collection was made. Know, O Pandit, that the following is the true account of the hymns comprised in the four Vedas, the Rik and the rest. In the Rig-Veda is seen the original form of all the hymns which are collected there. They are seen there in the same shape as the priests at first composed them. 225. But the hymns in the Sáma Veda called *Sámans* are almost all portions of the Rig-Veda. The *richas* (verses) of this Veda (the Rik), being broken up in a thousand ways became in the Sáma Veda, *Sámans* to be used by the *udgátars*.

And many of the hymns which are collected in the Yajur Veda are parts of the Rig Veda, but in form adapted to the Yajur Veda. The hymns collected in the Atharva-compilation are for the most part different from the hymns of the other three Vedas. Some of them are intended as curses on enemies, others for the preservation of the (person's) own life; in some, certain herbs, such as the *darbha* (*kusa* or sacrificial grass) and others, are addressed. 230. From a consideration of various contents of the Atharva, discerning persons say that most of the hymns in it are more recent that those of the Rig-Veda.

When all the collections (*Sanhitás*) of the Vedas had been

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formed and were current, learned men studied them assiduously. And those who were the most distinguished scholars of that day began to interpret the Vedas to the best of their skill. Thus the composition of the grammatical treatises and all other appendages of the Veda, auxiliary to its interpretation took place by degrees. From that period the people of this country having gradually become ripened in knowledge, began to engage in various abstruse discussions. 235. 'How did the world originate? Is it eternal, or had it a beginning? Has it any maker? Out of what did he create the universe? Had he a form or is he formless? Has he any qualities or none?'—in regard to these and such other questions learned men became desirous of knowing the truth. The class of Vedic Upanishads relative to such subjects as these, was composed by wise men, by the sole power of their own intellect. The early glory of the gods who are chiefly venerated in almost all the hymns, gradually declined. No where in the Upanishads is their supremacy maintained; but there the supreme Spirit alone is celebrated. 240. Afterwards a difference of opinion having arisen among the learned, different philosophers promulgated various systems of belief in this country. Framed thus by learned men according to their own understandings, the Vedánta, Nyáya, Sánkhya and other *Darsanas* (philosophical systems) arose. In these *Darsanas* framed by Vyása and others, a great mutual contrariety in many respects is apparent. Brahma is the instrumental cause of the world, and also its material cause; Brahma alone is eternal;—such is (the doctrine) maintained by Vyása. Indiscrete eternal Nature (*Prakriti*) developing of itself from itself was the producer of the world,—this the sage Kapila declared. 245. It is imagined by Kapila hat there is no God (Iswara); but Patanjali asserts (the existence of) a God, the creator of the universe. God created the world with subtile eternal existing atoms;—this and

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other tenets Gautama asserted. All these (philosophers) are known in India under the appellation of *Munis ;* and they (all) declare that final emancipation is to be attained by their respective systems. But it is said by some that no author of a *Darsana* is completely authoritative except Jaimini and Vyása. Thus: "*In the systems composed by Gautama and Kanáda,* (i. e. the Nyáya and Vaiseshika,) *and in the Sánkhya and Yoga doctrines, the portion which is opposed to the Veda should be rejected by men who trust to the Veda alone. In the doctrine of Jaimini and Vyása there is no part opposed (to the Veda).** Here, O Pandit, the conclusion is to be drawn that if one *muni* err, why may not the aberration of the others also be possible? 250. How is Vyása distinguished from Kapila and the other *munis?* If *they* are in error, whence does his authority arise? The *Mímánsakas* (i. e. the followers of the *púrva* and *uttara mímánsá* or VEDANTA systems) consider that the doctrine of Jaimini and Vyása is entirely conformable to the Veda, and the doctrine of the others contrary to the Veda. But here I ask, how are the sages who composed the Veda itself distinguished from the class of Kapila and others? If the class of *rishis* who delivered the Vedas be authoritative, why is not the authority of Kapila and others also established? The glory of Kapila is celebrated in various *Sástras ;* it is related that the sons of Sagara were reduced by him to ashes. Thus in the *Rámáyana, Bálakánda,* 41st canto, it is said: "*Having heard this speech of their's, O son of Raghu, Kapila, then being filled with great anger, cried aloud. Then all the sons of Sagara, O Kákutstha, were turned into a heap of ashes by the mighty illimitable Kapila.*" 255. In the *Bhágavata,* Vyása referring to this event, has said that it is improper to impute

* Quotation in Vijnyána Bhikshu's *Kapila-bháshya.* Colebrooke's Essays. Vol. 1. p. 228.

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anger to so great a *muni*. Thus: "*It is not good to say that the king's sons were consumed by the muni's wrath; how is the foulness (tamas) of anger conceivable in him who was the abode of purity (sattwa), the dust of the earth in the sky which purifies (or is the pure soul of) the world? How (could) mental perturbation (exist) in the sage who was one with the supreme Spirit, (and) by whom the strong ship of the Sánkhya was delivered to us, by which the man desirous of emancipation crosses over the ocean of existence, (so) difficult to cross, by the path of death.*"* Let it be here remarked, O Pandit, what a eulogy is passed on Kapila in the *Bhágavata* which Vyása himself composed. If Kapila was really a *muni*, one with the supreme Spirit, how can the absence of authority in him be rightly conceivable? Again, if final emancipation is attained through the Sánkhya philosophy which he delivered, why is any doubt entertained of his authority? 260. Therefore all the learned men who consider the *Bhágawata* to be an authority, ought to maintain in every respect the authority of Kapila. It is also recorded in the *Bhágavata*, that the Deity in his fifth incarnation became Kapila and delivered the Sánkhya doctrine. In the 1st book, 3rd section, the 10th verse (runs) thus: ("*As*) *the fifth, Kapila, chief of the saints, he declared to Asuri the Sánkhya, which fixes the whole body of principles, and had been lost through time.*" The authority of Kapila being thus proved from the Sástras,—his authority and that of Vyása must both be equal. Between the systems whch these two authoritative *munis* promulgated there is a great contrariety, (as) I said. 265. But the correctness of both these systems between which such a contrariety is apparent, is not conceivable, O Pandit. But it must without doubt he admitted that one of these two, the Vedánta and the Sánkhya, is contrary to truth. Hence the Sástra in which the complete authoritativeness of

* Wilson's Vishnu Purána, p. 378, note.

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both is declared is altogether fallible and of human origin. And thus the authority of the Sástra of this country being refuted, learned and acute men should not believe in it.

Just as the systems set forth in the *Darsanas* sprung up by degrees, so too the manifold creed of the *Puránas* arose gradually. 270. The scholars of subtile intellect who were born in India devised by their own understanding the Sánkhya, Nyáya and Vedánta. Other scholars, again, of inferior intellect to them and possessed of poetical power, constructed in the *Puránas*, and other works, creeds intelligible to the vulgar. From a consideration of the *Puránas* and *Upapuránas* a manifold difference of creeds is perceived between them. Some of them are *Sivaite*, others *Vishnuite*; and in these two divisions there are many other varieties. Hence it is understood that they did not spring from one divine source, but were gradually composed by a number of persons. 275. Mutual contrariety is not conceivable in the parts of a *Sástra* which is derived from the inspiration of the omniscient God.

To prove the assertion I have made, I will now declare at length the truth in regard to the *Itihásas* and *Puránas*. Creation, the genealogy of the gods, and the history of kings,—these and others are reputed (to be) the five subjects of the *Puránas*. Thus: *"creation, secondary creation, the genealogy (of the gods &c.), the reigns of the Manus, and the history of (mortal) races, —these form the Purána with its five characteristics."* But those who have read through the *Puránas* consider that the whole of these five characters are not to be seen in any of them. Further, some abstract is given in tha *Mátsya Purána*, of the contents included in each *Purána*. 280. In some of the *Puránas* which are now current in this country, the contents abstracted in the *Mátsya* (*Purána*) are not found. And, for the most part, so many *slokas* as are specified in the *Mátsya* (*Purána*), as contained in each *Purána*, are not to be seen there.

In the *Mátsya Purána* there is the following description of

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the contents &c. of the *Puránas* called *Bhavishya* and *Brahma vaivartta*. Thus: "*The Purána in which the fourfaced (Brahmá), having described the glory of the sun, narrated to Manu, in connexion with the history of the Aghora Kalpa, the mundane characteristics af all created beings, consisting of* 14500 *slokas, is called the Bhavishya, relating for the most part the events of the future.*"* Again: "*That Purána which is related by Sávarni to Nárada, and contains the account of the Rathantara Kalpa with the glory of Krishna, where also the story of Brahma varáha is repeatedly told, is called the Brahma vaivartta, and contains* 18000 *slokas.*"† But in the *Purána* which is now to be found called *Bhavishya*, scarcely any prediction of future events is to be discovered. And (it was) not Sávarni, but Náráyana muni who uttered the *Brahma vaivartta Purána* which is now in our hands; 285. and in it there is no history of the *Rathantara Kalpa*;—this and other particulars are apparent from an inspection of the existing *Purána*. It is therefore the opinion of some persons that much of the former substance of the *Puránas* has now disappeared.

The early history of the people of the Áryya race is not, O Pandit, narrated as it occurred, in the *Puránas* and similar works. That earliest history, not being at first committed to books, was received successively by sons from the lips of their fathers. The history which is thus learnt from the lips of predecessors generally undergoes alteration in a short time, O Pandit. 290. A man is unable afterwards to recollect perfectly all the details of an occurrence which he learnt from the lips of another in his youth. And when he recounts the tale in his old age, he distorts the real facts, from error in recollection. Thus, O Pandit, the narratives of former events received by tradition

* Wilson's Vishnu Purána, preface, p. xxxix.

† Ibid. p. xlii.

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become blended with falsehood from the failure in memory of the narrators. Further, the relaters of tales, in describing ancient events, generally embellish the good qualities of kings by exaggeration. It was always the custom in India in former times that bards (*Sútas*) recounted in public assemblies the acts of former kings. 295. Hearing the praises of ancient monarchs, the kings who are descended from their stock are gratified, and reward the panegyrist. Moreover the minds of the vulgar are greatly delighted by listening to stories of a marvellous character. Hence with the view of gratifying kings, and delighting the common people, the bards mixed up unreal tales with the accounts of former events. At length a collection of the tales received thus by the bards, through tradition, from an early period, was compiled by learned men. Thus it is said in the Vishnu Purána: *"Accomplished in the purport of the Puránas, Vyása compiled a Sanhitá of the Puránas, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology."** But such a collection of the *Puránas* as there was formerly, now no longer exists, O Pandit.

300. As new creeds grew up by degrees in India, a similar change took place in the *Puránas* also. A threefold division of them into the classes of pure (*sáttwika*) &c. is now made in the *Padma* and *Mátsya Puránas*. Of these, Sir, those which are characterized as *sáttwika*, all celebrate especially the glory of Vishnu. In the second class which is *támasa* (dark, or foul), Mahádeva is particularly lauded. And in the *Puránas* called *rájasa* (passionate) the glory of the infant Krishna or of (certain) goddesses is celebrated. 305. In some of the number it is declared that Vishnu is the supreme spirit; in others it is asserted that Mahádeva is so. But the doctrine that one of

* Wilson's Vishnu Purána, p. 283.

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these gods is the supreme spirit himself, did not formerly exist in India, but sprung up by degrees. For when the glory of Agni and other Vedic deities diminished, *Brahmá*, *Vishnu*, and *Maheswara* (*Mahádeva* or *Siva*) attained great honour. It cannot now be ascertained exactly how the people began to believe in the pre-eminence of those gods. In the *Upanishad* of the Veda, one sole Cause of the universe is almost everywhere specified under the names of *Brahma* &c. 310. But it was held by learned men that Brahmá, though in reality only one, assumes three hypostases in the creation and other acts. Brahmá, Vishnu and Maheswara, being then regarded as gods, began to be regarded by the learned as the agents in creation and the other functions (of deity). Brahmá is the creator, Hari (Vishnu) the preserver, and Maheswara (Siva) the destroyer; thus (it is that) the three gods are celebrated in the Sástras. Thus too in the Rámáyana is their dignity declared; and generally in the Mahábhárata we see homage paid to them all.* But by degrees the worship of Vedhas (Brahmá) almost disappeared, while the glory of Hari (Vishnu) and Rudra (Siva) increased exceedingly among the people. 315. Hear, O Pandit, from my lips the whole detail of the manner in which this is established by those who have gone through the *Puránas*. Certain foreign scholars acquainted with the *Mahábhárata* declare, after consideration, some of its sections to be of recent date. In opposition to the doctrine generally found in the Mahábhárata, another doctrine is discovered in some other parts. It is concluded by those acquainted with the reality that these sections of mutually conflicting import were not composed at one period, but are (mutually) prior and subsequent (to each other). The section in which the doctrine known as old is discovered, is understood to be an-

* See Lassen's Indische Alterthumskunde, Vol. I. p. 783.

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cient, and that in which recent doctrine is found, to be recent. The sections in which Krishna is declared to be the supreme spirit are decided by the discerning to be all recent. Because no reference to this doctrine is found in other parts of the *Mahábhárata*, and this doctrine appears to be more recent than other doctrines. Hence it is understood that the celebrated *Bhagavad gítá* in which Krishna is asserted to be the Supreme Brahma, is modern. When the compilation of the *Mahábhárata* was first formed by learned men, the *Bhayavad gítá* was not included in it. But when the glory of Krishna afterwards increased in the world, the learned composed the *Gítá* and inserted it in the compilation. 325. And certain scholars consider the section of the *Rámáyana* in which the incarnation of Vishnu in Ráma and others is celebrated, to be recent.

What appears, on viewing history with an intelligent eye, to be the true account of Ráma and Krishna, shall now be declared. There is no doubt that there was a certain ancient king of Ayodhyá called Ráma, (who was) powerful and an extensive conqueror. And it is notorious from history that Krishna, the lord of Mathurá, was an ally of the Pandavas in the great war. Both these (kings) attained to renown by their virtues or their heroism; but the idea of their divinity should not be entertained by men of intelligence. 330. Poets celebrating their actions with exaggeration, by degrees exalted exceedingly their renown in the world. And when their real history was forgotten in the world, deluded men began to look upon them as gods. So long as any gifted man lives on this earth, people cannot entertain the idea of his divinity. For every one daily and manifestly beholds him acting continually as a man and not as a god. But when he has vanished from earth and departed to another world, then the rise of false tales regarding him becomes possible. 335. Men of all countries naturally venerate anything ancient which is be-

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held on earth. And great honour is paid by subsequent (generations of) men to those mortals of former ages who by their virtues have attained to eminence in the world. Just as the notion of the divinity of Ráma and Krishna, who are no gods, has grown up in India, so too (the same has been imagined) of other men. For it is related, O Pandit, in the first book of the *Mahábhárata* that the gods became partially incarnate in many brave warriors. If you wish yourself to verify the particulars of this, let the chapters entitled *the incarnation of parts* (*of the gods*) be examined. 340. Moreover such exaggeration, originating in mere ignorance, has always been current in India. The authors of the Sástras say that Vishnu himself became incarnate in the renowned Sankara Áchárya and in the great muni Kapila. Even now superhuman glory is falsely ascribed by people in this country to certain dead men. Certain inhabitants of this country, followers of Muhammad, called by the name of *peers*, are well known in different places. Those of them who are celebrated in this country for pre-eminence in holiness, are worshipped by the people with offerings of flowers &c. 345. It is falsely said by the ignorant that by the power of these dead men the sick can be cured, and other such powers (are said to) reside in them. Thus the vain practice of deifying men is seen (to have) continually (existed) in India from the earliest times till now.

Another proof will now be given to show that the worship of Kesava (Krishna) was not formerly practised in India. At a period of five hundred years before the beginning of the era of Vikramáditya, the Buddhist religion commenced. In the most ancient *sútras* of the Buddhists, reference is found to the several gods whom the followers of the Vedas at that time reverenced. 350. Hari, Náráyana, Brahmá, Varuna, Sankara, Siva, Kuvera, Vásava, Sakra, are there mentioned as gods. But in none of the early *sútras* of the Buddhists which have

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yet been examined, has the name of Krishna been seen by the examiner.* If the worship of Krishna had been generally practised at that time, would he not have been mentioned in these Buddhist *sútras?* It is therefore inferred that at the time when those *sútras* were compiled, the worship of Krishna was not generally known. Some learned man may say that (perhaps) the name of Kesava (Krishna) may be mentioned in other *sútras* of the Buddhists which have not yet been examined. 355. To this I may reply: If you are of this opinion, then search out and shew such a text of the *sútras*.

A certain learned man of ancient times, the author of the Chhandogya Upanishad, has mentioned the fact of Krishna the son of Devakí being instructed by Ghora. Thus: "*This Ghora, the descendant of Angiras, addressing Krishna the son of Devakí, said,*" *&c.* But in this passage Krishna is not mentioned as a god, nor is any word employed expressive of honour. It is inferred that in the remote age when the Chhandogya Upanishad was composed, the son of Devakí was well known. But that the idea of his godhead was not then current in the world, appears from the absence of any honorific epithet.

360. Let us now, O Pandit, look to the detail of what the author of the Mahábhárata says regarding Krishna. (In the passages) where his being engaged in battles and other occupations is mentioned, he is generally described as acting like a (mere) mortal.† Generally he is not seen to employ divine power in battle, for the protection of himself, or the destruction of his enemies. Again it is said in the *Vana-parvva*, (the *book* of the *Mahábhárata* entitled *the Forest*) that he perform-

* Burnouf's Buddhisme Indien, p. 136.

† See Preface to Wilson's Vishnu Purána, p. ix. and p. 492., notes 2 and 3.

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ed difficult penance in various places of pilgrimage for thousands of years. Again, Sir, it is said in many places of the same Mahábhárata that Kesava (Krishna) is the *rishi* Náráyana. Thus it is said by Krishna: "*You and I, O Kaunteya (Arjuna, son of Kunti) are called Nara and Náráyana.*" 365. Again it is reported in the *Dhána-dharmma*, that Krishna becoming a worshipper of Siva and propitiating him with his wife, received (from them) boons. In the same *Mahábhárata*, Krishna is frequently called a portion of Hari (Vishnu), and frequently also his being the supreme spirit is asserted. In the first book of the Mahábhárata, O Pandit, it is said that Krishna (the word means black) sprang from a single black hair of Hari. Thus Vyása spake: "*Along with them the god then went to Náráyana, the illimitable, the endless, the unperceived, the unborn, the ancient, the eternal, the universal, possessed of endless forms. He also did all (they desired?) and then the whole of them were born on earth: and Hari also plucked forth two hairs, the one white, and the other black. These two hairs entered into two women of the family of the Yadus, Devakí and Rohiní: One of them, that white hair of the god, became Baladeva; the second hair called black in colour became the black Kesava.*" And as in the *Mahábhárata*, Krishna is said to have sprung from a hair, so too Parásara says in the *Purána* called the *Vaishnava* (the *Vishnu Purána*): Thus: '*while (he was being) thus eulogized, the divine lord plucked up, O great muni, two of his hairs, (one) white and (one) black: and said to the gods, these my two hairs, descending to earth, shall alleviate the distress of her burthen. And let all the gods descending in their own portions to earth, fight with the infuriate, pre-existing, Asuras. Then all these Daityas shall perish on the earth, without a doubt, consumed by my glance. This my hair shall become the eighth conception in (the womb of) Devakí the wife of Vasudeva, who is like the goddesses. Descending, this (hair, or child) shall on earth slay*

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Kansa, who is Kálanemi :—having spoken thus, Hari disappeared."* The Krishna who in these two passages is said to have sprung from a mere hair of Vishnu, is declared in the Gítá to be the supreme spirit. Thus in the Bhagavad Gitá, Arjuna says: "*Thou art the supreme Brahma, the supreme light, holy, pre-eminent. All the rishis, and the divine rishi Nárada, Asita, Devala, and Vyása call thee Purusha, the eternal, divine, the primal god, the unborn, the all-pervading; and thou thyself tellest me (the same.)*"

370. And just as in the *Mahábhárata*, O Pandit, an uniformity of doctrine is not found, so too in the *Puránas* a diversity of doctrine is frequently visible. Thus in the *Brahma vaivartta Purána* the modern worship of the boy Krishna with Rádhá is especially inculcated. The glory of the boy Krishna, as it is celebrated there, is not discoverable in the *Vishnu* and other *Puránas*. And so it appears from a scrutiny of the Sástras that a manifold alteration in the doctrine regarding Krishna arose by slow degrees. Whenever any doctrine had arisen and become prevalent here in India, a new Sástra in support of it was composed by its adherents.

375. I (will) now state what a mutual hostility is apparent in the *Puránas* between the *Saivas* and the *Vaishnavas*, each eulogizing their own God. It is learnt from the story of the destruction of Daksha's sacrifice, which is told in the Sástras, that the *Saivas* formerly opposed the *Vaishnavas*. Embracing the side of *Vishnu* or of *Siva*, their respective worshippers composed *Puránas* and other works in honour of their several deities. In some of these *Puránas Vishnu* is praised, and in some places the devotees of *Siva* are reviled. If you will read the *Uttara-khanda* (concluding book) of the *Padma Purána*, you will find there a strong recommendation of the worship of *Vish-*

* Wilson's Vishnu Purána, pp. 497, 8.

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nu. 380. In that book, *Rudra (Siva)* is described as instructing *Parvatí* in all the details of the worship of *Vishnu* and devotion to *Vishnu*. It is said that then, when the celebration of *Vishnu's* glory had been concluded by *Rudra, Siva* and *Párvatí* worshipped *Vishnu*. Again on one occasion, in an assembly of the rishis, Bhrigu (as is told in the same work), declared that of the three gods Hari alone is deserving of honour: Thus in the last section of the *Uttara-khanda* of the *Padma* (*Purána*) Bhrigu says: "*Abounding with the qualities of passion and foulness, Vidhi* (*Brahmá*) *and Isána* (*Siva*) *chief of the Gods were cursed by me; they, O most excellent of rishis, are not to be worshipped by Bráhmans. Vishnu, made up of pure goodness, an ocean of excellent qualities, Nárdyana, Hari, is the supreme Brahmá the god of Bráhmans.*" Again in the *Bhágavata*, O Pandit, *Brahmá Prajápati* (the lord of creatures) himself is mentioned as lauding *Vishnu* in terms such as these: Thus in the 2nd book, 6th section, *Brahmá* says: "*Whose real character neither I nor you nor Vámadeva* (*Siva*) *know; much less the other gods; but with our minds misled by his illusion, we know* (*only*) *this universe* (*which he has*) *constructed like himself. Glory to that Bhagavat* (*divine being*) *whose acts during his incarnation we and others sing, but whom we do not know in reality.*" Again in the *Uttara-khanda* of the *Padma Purána*, Brahmá says; "*This Vishnu is always all-pervading, the supreme spirit, everlasting, the unbeginning, abode of* (*all things*), *glorious, the soul of all beings, the producer of all beings. May this Vishnu from whom I am sprung, always protect* (*us*). *He is the time* (*destroyer*) *of time, and was born before me.*" Again; "*He, Madhusúdana, is called our father, our progenitor.*"

In the *Lainga, Kaurma and other Puránas*, Vishnu is mentioned as of inferior degree, and *Maheswara* (*Siva*) as supreme.

* Wilson's Vishnu Purána, preface, p. xx.

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385. It is stated in the *Lainga Purána* that a great *linga* of fiery substance appeared and put to shame *Hari* (*Vishnu*) and *Vedhá* (*Brahmá*) who were once fighting for the supremacy; and that on beholding the glory of the *Linga*, *Hari* and *Vedhas* worshipped *Mahesa* (*Siva*.)* Thus in the 17th section of the *Linga Purána* it is said: "*And a direful terrific fight took place in the sea of universal dissolution between us two, with our enmity heightened by passion. At this time there appeared before us, to stay our contention, and to admonish us, a luminous linga, invested with a thousand wreaths of flame, equal to a hundred mundane conflagrations, incapable of diminution or increase, without any begininng, middle, or end, unequalled, indescribable, undefinable, the source of all things. Bewildered by its thousand flames, the divine Hari said to me* (*Brahmá*) *who was also bewildered, let us here prove the source of this fire; I will go down the unequalled pillar of fire, and you should at once proceed strenuously upwards. Having thus spoken, the universal-formed then assumed the form of a boar, and I also, O Gods, took the nature of a swan. Proceeding thus rapidly downwards for a thousand years, Vishnu, the boar, perceived no base at all of the linga. For the same period, I proceeded very far upwards, O destroyers-of-foes, rapidly, with all my might, with the desire of learning its end. Fatigued and without beholding its end, I descended from the lapse of time, and so too the divine Vishnu, of vast bulk, from whom sprang all the gods, worn-out, with scared eyes, ascending rapidly, and meeting with me,* (*then*) *prostrating himself repeatedly from fear, bewildered by the illusion of Sambhu* (*Siva*), *stood with agitated mind. Bowing down along with me before Parameswara* (*Siva*) *behind, on the sides, and in front, he repeated, What is this?* (*The word*) *Om, om, the*

* Wilson's Vishnu Purána, preface, p. xliii.

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chief of the gods, resounding, in the form of a word appeared upon the linga, distinctly visible, with protracted sound. Reflecting what this could mean, he, standing with me, saw this eternal loudly-sounding (monosyllable) on the right side of the linga :" and so on. Again; *"Thus employing five mantras (formulas of adoration) the divine Hari repeated them. Then beholding, (Siva) of moonlike splendour, identified with the Rik, Yajush and Sáma Vedas,* the great God, whose ornament is the great snake (Ananta), Hara, who has feet, faces, eyes, and hands on every side, the lord of divine science, the cause of the creation, continuance, and destruction (of the world), he again lauded with desirable words the * * * * Iswara."*

Again the authors of the *Puránas*, each favouring their own deity, describe with mutual discrepancy, their several abodes. In the *Padma Puránas* the *Vaishnava* author has declared that *Vaikuntha* (*Vishnu's* heaven) is higher than the other *lokas* (spheres). On the other hand in the *Brahma vaivartta Purána* which is in the interest of Krishna, it is *Goloka* which is said to be the highest of the spheres. 390. But in the *Siva* and *Kurma Puránas* (which are) *Saiva*, it is said that the sphere of *Rudra* is the highest of all. But enough of texts to prove the mutual hostility of the *Saivas* and *Vaishnavas*, for it is notorious in the world.

Another proof is (now to be) given to shew the modernness of several of the *Puránas*, which I asserted. Very many sections are to be seen in the *Puránas* in which is celebrated the glory of *Váránasi* (*Benares*) and other places of pilgrimage. But those who are acquainted with history know that some of the places of pilgrimage of which the manifold glory is declared in those (sections) are modern. 395. But it follows

* Here follow some epithets, difficult to translate, connected with the five mantras above mentioned.

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that those sections of the *Puránas* in which the glory of modern places of pilgrimage is mentioned, must (themselves) be modern. Since the building of the celebrated temple of *Jaggannátha* in *Utkala* (Orissa) nearly six hundred years have elapsed. The time of its construction, which I have thus fixed, appears from the statement of a certain credible writer.* In the *Brahma Purána,* where the glory of the places of pilgrimage in *Orissa* is set forth, this temple also is celebrated. Hence from the mention of the temple, it is understood that the composition of the *Purána* which mentions it took place after it had been built. 400. So too the modernness of the *Padma Purána* appears from the mention (in it) of the idol temples of *Sriranga* and *Vyankatádri.* It is believed that the origin of the sections in praise of places of pilgrimage which are found in the Puranas took place in the following manner. It is observed every where in the world that the priests at the places of pilgrimage always strenuously magnify the renown of their respective holy places. Whenever the fame of any holy place had thus increased, a section recommendatory of it was inserted in a *Purána.* And tales of such and such a god having appeared in such and such a place were invented by learned men to prove the sanctity of that place.

405. And that the *Bhágavata* was composed after the *Mahábhárata,* is shewn by this story related in the *Bhágavata.* Vyása having formed the compilation of the *Mahábhárata* for the comprehension of Sudras and others, and not being completely satisfied with it, was agitated by disquiet. Being then informed by Nárada who had descended from heaven, he afterwards composed the *Bhágavata.* So it is stated in that *Purána*: thus in the *Bhágavata* 1st book, 4th section it is said; " *Thus the Mahábhárata narrative was mercifully com-*

* See Wilson's Vishnu Purána, preface, p. xvii.

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posed by the Muni. When the heart of him who was thus always employed in the good of (all) creatures was not completely satisfied with this, with a mind not fully pleased, he who was acquainted with duty, standing apart meditating on the holy banks of the Saraswatí, thus spake." And hence it appears from the words of the Bhágavata itself that it's rise was subsequent to the rise of Mahábhárata. Some Pandits of this country say that in reality the *Bhágavata* was composed by Vopadeva the author of the work called *Mugdha Bodha* (a well known grammar, current in Bengal).

By examining the Puránas in these and other ways, their priority and posteriority (in point of time) and their want of authority appear. The author of any *Purána* recommended in his work, according to his own understanding, the doctrine which pleased him. Some of these authors, shewing a strong prejudice for their own creed, revile also the Sástras of other (sects). Among these, the writer of the *Brahma-vaivartta Purána* has declared the fallibility of the Vedas and other Sástras. Thus the initial Slokas of that *Purána* are as follows: "*O Divine personage, that most excellent desirable Brahma-vaivartta Purána, the essence of all the Puránas, which has all been known to you before, which refutes the errors of the Puránas, Upapuránas, and Vedas, which imparts devotion to Hari, which increases the knowledge of the truth, which gives pleasure and final emancipation to those in quest of these respectively, which imparts devotion to Vaishnavas, and resembles the Kalpa tree.*"

It is seen that many creeds acceptable to the vulgar, (but) not proved from the Sástras, are at present current in India. 415. It is well known in the world that some of these have been established by men sprung from low castes, ignorant of the Sástras. There is no doubt that they formed by their own understandings their own novel creeds, which are not founded on the Sástras. Just as men of the present day construct new systems, so too did the writers of the Sástras in former

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times. Just as the Veda-forsaking Bauddhas formed a new creed, so too have the adherents of the Vedas constructed a multitude of creeds by their own reason. Chaitanya, Vallabha Ácháryya, with Rámánuja and others, all promulgated new forms of belief by their own understandings. 420. As fertile soil in the rainy season produces a variety of grass and other plants, so has the intellect of the learned of this country been productive of various Sástras. From the time of Vyása to the present day the minds of learned men have never ceased in the composition of Sástras. Some of acute intellect, devoted to abstruse questions, composed the six *Darsanas* and other Sástras, intelligible by the wise. Other learned men, delighting in the service of the gods, wrote the *Puránas* and such like to celebrate their praises. From the consideration of these Sástras I find not, Sir, the least proof calculated to prove their supernatural origin.

425. Another proof will now be given to show that the learned men of this country composed all the Sástras by their own reason. Formerly the able Bháskara and other astronomers of this country wrote books called *Siddhántas* on their own science. In these, declaring their own opinions according to their judgment, they endeavoured to establish them by proofs from reason. Among these writers a mutual contrariety in various respects is perceived; one to the best of his ability tries to refute the opinion of another. Áryya Bhatta formerly held the opinion which the learned men of foreign countries now maintain as to the revolution of the earth (on its own axis). Thus: "*The firmament is immoveable; it is the earth which, continually revolving, occasions the daily rising and setting of the stars and planets.*" 430. But this true doctrine which he ascertained by his own understanding, it was the endeavour of another learned man named Brahmagupta to refute. Bháskara and others supported many opinions in regard to the form, dimensions &c. of the earth, which

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are contrary to the Sástras, (i. e. to the *Puránas*). The authors of the *Puránas* (literally the *works distinguished by five characters*) ignorantly asserted the earth to be (supported) on the back of a tortoise, or resting upon (the serpent) *Seshe* &c. But Bháskara, desirous of proof, having investigated the truth according to his own understanding, declares the earth to have no support and to be of globular shape. Thus: "*This round terrestrial ball, composed of earth, air, water, æther, and fire, surrounded by the circles of the orbits of the moon, Mercury, Venus, the sun, Mars, Jupiter, Saturn, and the stars, has no other support; but by its own power stands fast continually in the sky &c.*" Again; "*If the earth has a material supporter, then that will have another, and that another, and thus there arises absurdity. If self-inherent power must be imagined in the ultimate (supporter,) why not in the first? &c.*" The same Bháskara has said that in the department of Mathematics if a statement of the Sástra is not attended by demonstration, it is not of authority. Thus: "*In this Mathematical department it is only the scripture which is attended by demonstration which is proof.*" 435. These philosophers, Bháskara and the rest, admitted the human origin of their knowledge, and did not declare it to have been derived from the inspiration of Brahmá. From a consideration of the *Siddhántas* which are replete with various subtile matter, the intellectual power and acuteness of their authors is apparent. If the intellect of the learned in former days was equal to the composition of such Sástras, how was it not competent to construct the *Sánkhya* and similar systems? If the human mind was able to compose the *Siddhántas*, how should it not be capable of composing the *Darsanas* and other such works? Just as the science which is to be found in the *Siddhántas* is attainable by the human intellect, so too, without doubt, are the doctrines declared in the *Darsanas*. 440. Some learned man may say; If the *Darsanas* are of human origin, why are not

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such works produced in the present day? To this I would answer; The learned of this country for the most part do not now apply their minds to the discovery of new science. Modern scholars generally admit, without testing, whatever the ancient authors of the Sástras declared. Formerly, however, it was not so: for the ancient Pandits strove with great boldness to ascertain the truth. Some (of them) the Vedantists and others devoted to the supreme good, with the view of attaining it, excogitated by their own reason a multitude of principles. 445. Others drawn by the desire of knowing the truth in respect of the earth, the stars, and so forth, by study formed the science of the stars &c.

And just as the wise in India composed the *Darsanas* and the like, so too men of foreign countries were engaged in subtile reasonings. *"The Yavanas are omniscient, and pre-eminently brave;"* Such is the eulogy passed upon that people in the *Mahábhárata*. You must understand the *Yavanas* to whom I allude, (to be) more ancient than those persons who are now called Musalmáns in this country.* These ancient *Yavanas* (Greeks) being eminently skilled in poetry, rhetoric, and the fine arts, are renowned in the world. 450. The wise men of that country, being anxious to know the truth regarding the origin of the universe and so forth, excogitated various doctrines on the subject. Many of the books which they wrote on the supreme good and similar topics are current in the world to this day. From an examination of these works, the exceeding depth and subtlety of intellect of these learned men is apparent. Among them a world-renowned scholar called Aristotle wrote various works in logic and other sciences. Whoever examines the works composed by him with an intelligent regard, will not be able

* By *Yavana* the modern Hindús understand a Musalmán.

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to consider him as inferior to Gautama* and the rest. 455. But all the Greek philosophers, Aristotle and the rest, declared their science to be the offspring of their own minds, and not derived from God. If the knowledge of these sages was of mere human origin, whence (comes) the supernatural character of that of Gautama and the rest? By this and such like reasoning, O Pandit, the human origin of the Sástras composed by Gautama &c. is undoubtedly concluded.

The worship of various gods prevailed among these ancient Greeks just as it is seen now in India. Imagining by their own understandings the existence of Zeus, and other gods, and of goddesses named Hera (Juno) and others, these deluded men worshipped them. 460. But a new religion being afterwards diffused in that country, all these Greeks at last abandoned the worship of false gods. Now nowhere in that renowned Grecian land is the least (trace of any) worship of the ancient gods of that country to be seen. But broken pillars and other fragments of empty idol temples are still seen there scattered in some places.

A recapitulation of the proofs above stated by which the human origin of the Sástras of India is understood, will now be given. Men know by nature that there is a God, and from beholding the world which he has created, his greatness is understood. 465. When the first man, the father of mankind, was created, he knew God aright, although of limited understanding. But after he fell by transgressing the command of God, the knowledge of God gradually decreased among his descendants. And at the time when the people of Aryya race came to India, they did not possess the pure and perfect knowledge of God. Hence when they began to compose the Vedic hymns, they erroneously celebrated the praises

* The founder of the Nyáya philosophy.

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of Agni, Indra, and other gods undeserving of worship. And afterwards imagining various other gods* different from Indra and the rest, they worshipped them along with goddesses. 470. And it appears from a consideration of the Sástras that in respect of these gods a change of doctrine has slowly arisen. There appears to be a mutual contradiction between the authors of the Sástras as to which of that set of Gods is the supreme. A mutual contrariety is also perceived between the Vedánta and other Sástras, which those persons called munis who were solicitous to know the truth, composed. And in the whole circle of the *Vedas, Vedángas, Puránas,* and other Sástras there are nowhere (to be) seen any contents unattainable by the human understanding. And from the lapse of time the real history of the ancient authors of the Sástras has been lost and cannot be ascertained. 475. Hence there is no strong proof whatever to show that the Sástras composed by them were declared by Brahmá,—this and the like I have said. If you wish to make any reply to this I shall now attentively hear it all.

VEDAVIDWAN SAYS :—Much consideration is required for the purpose of examining the argument, consisting of many branches, which you have stated. For I have never before heard most of the objections which you make against the Sástras. But I shall state seriatim the several defects which at first sight appear in your argument; do you attentively consider, (what I say). 480. First, I ask what sort of a body of proofs is in your opinion sufficient to establish any past event? If the course of tradition is not sufficient to prove that the Veda was spoken by Brahmá, how can any other ancient events be ascertained? Or do you think that no certainty can now be attained by men in regard to *any* ancient events?

* Viz. Brahmá, Vishnu, Siva, with their consorts.

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But if tradition suffices for the ascertainment of ancient events, what defect is perceivable in the tradition which relates to the Vedas &c ?

SATYARTHI SAYS :—I do not say, O Pandit, that tradition is *never* sufficient for the ascertainment of ancient past events. 485. After hearing all that appears to me to be proved by reason on this subject, do you thoroughly examine it. It appears that the accounts of former events which are received by tradition are sometimes deserving of credit, and sometimes not. For one particular account appears to possess proof, and another, on examination, appears to be destitute of proof. Hence in order to distinguish whether such and such a tale of ancient events deserves credit or not, let its specific character be considered. When, where, from whose mouth did the story spring? Of what character, and how numerous were its first hearers? 490. Was it committed to writing soon after it arose, or received by mere oral tradition from the ancients? By examining these and such like characteristics of a story, discerning persons will know whether it is true or false.

But in order that my meaning on this subject may be clear, I will explain it at length to the best of my power. You know that there is a great difference among men, arising from a variety of causes, natural character, place, time and the like. Some men are dull, ignorant, undiscerning, without independence, devoid of knowledge, credulous and rude. 495. And others are lettered, clever, possessed of knowledge, reflecting, of independent minds, free from credulity, and seekers after truth. And it is well known in the world that the people of various countries, who were at first sunk in ignorance, have ultimately attained to eminence in knowledge. As long as the people of any country are ignorant, so long does their powe of judgment continue feeble. Hence such people do not properly understand what stories are probable and supported by proof, and what (tales) are not so. Whatever ancient ac-

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count of former (events) they hear, they quickly drink in with their ears* and believe without examination. 500. But when the people of any country have become possessed of knowledge, their discrimination increases exceedingly. Hence these persons, (being) clever, are competent to test what stories are supported by, and what are destitute of, proof, and so forth. Such persons, hearing any ancient story, do not hastily believe it, but prove it in every way. Hence (it was that) I said that one (thing) to be ascertained by those who are devoted to truth is, *Of what character were the first hearers of the history.*

Further, it should be ascertained by those who seek to know the truth; *Who and of what character was the first narrator of the ancient occurrence.* 505. Here it should be seen whether he was a good, wise, and disinterested man, acquainted with history, or an interested and fraudulent person, and so forth. For some of the narrators of ancient histories, (being) of fraudulent disposition, invent, and tell unreal tales for selfish ends.

And it should be further ascertained *at what time and where* such and such a story arose, and *when* it was committed, to writing. If any story, without being committed to writing, has for a great length of time been merely orally received from the men of old, it will merit suspicion. For the narratives of ancient events, when not committed to writing, almost all undergo further and further alterations.

510. I (will) now make plain by two illustrations what I have said in regard to the examination of ancient narratives.

In former times the mighty Persian emperor, bringing a formidable army, invaded the country of Greece.† From

* This metaphor, though it sounds harsh in English, is quite admissible in Sanskrit.

† The idea of this illustration has been derived from Mr.

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that invasion, O Pandit, to the present time about two thousand three hundred years have elapsed. The Greeks being fearless, though few, overcame in many battles the army of the foe, and expelled it from their country. At the time when the powerful lord of Persia made (this) invasion, there was in the Grecian country a certain child. 515. That person, Herodotus by name, when he had attained to manhood, desired to narrate the true history of this war. At that time many men (who were) witnesses of all the events of that great war were in existence. Having ascertained from the mouth of those witnesses the particulars of the war, Herodotus composed its history in prose. At the commencement of the book the history of the Persians and other foreign people is narrated by the author. From a desire to know the history of those foreign nations he, being distinguished by great activity, travelled about even in distant foreign-lands; 520. And collected from the lips of the persons in those countries who were acquainted with history the ancient accounts of each.

When the composition of his history was finished, it was recited in some of the assemblies of the Greeks. Certain great games were observed in that country, at which the Greeks of all countries always met. When the people were on one occasion collected at these games, Herodotus repeated his history to the whole assembly. Afterwards this scholar Herodotus, desirous of repeating his work, came to a Grecian city called Athens. 525. That city was very renowned among the Grecian cities, and its inhabitants were celebrated for their ability.

Isaac Taylor's able and interesting work "The Process of historical proof explained and exemplified," in which he shews by a detailed examination of the case of Herodotus, what are the elements and conditions of historical credibility. These tests are then applied to some of the Christian records.

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And those citizens of Athens, occupying the post of danger, strove with great heroism to destroy their enemies. The Athenian citizens being then collected in assembly, the author then again read in their presence the work composed by him. Many of those auditors having been themselves soldiers had formerly fought against the Persians at the time when their country was invaded. And the others, who were children at the time of the country's invasion, had repeatedly heard the account of it from their father's lips. 530. Hence all the hearers too knew before hand the substance of the narrative which the historian then read. And at that time those inhabitants of Athens were neither rude nor undiscerning, nor ignorant. Many of them were clever, gifted with knowledge, discerning, of independent minds, not prone to credulity. And it is notorious in the world that even the common people of that city were acute, and inquisitive. In presence of such people, collected in assembly, Herodotus then read the account of the great war. 535. It cannot therefore seem to my understanding likely that he should have delivered an unreal account to such instructed and clever people. In that country, Greece, there were many districts, and the government of each district was separate. The people of those several districts, owing to this multiplicity of governments, were jealous of each other, as persons acquainted with history know. Hence Herodotus could not in the least conceal any act of valour which the people of any of the several districts performed. But if he had eulogized any of them in an exaggerated way, the people of the other districts would certainly have found fault with him. Hence there is no doubt, O Pandit, that the history which he composed of that war is in every respect trustworthy. 540. It is also completely ascertained that the said history being composed at that period became then current. A succession of other authors assert the existence of the work from the time of its composition continously till now. And there is no doubt that these authors who declare

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the existence of the work are themselves well known and of ancient date. If you wish to test the details of all this, O Pandit, there are many books on the subject which are easy to be had. 545. And so the antiquity of the history composed by Herodotus to which I allude, is ascertained.

I said that the part of his history in which he narrated the Persian war is trustworthy. I said formerly that the ancient history of the kings of Persia and other countries is told at the beginning of the book. And I said that Herodotus traversing Persia and other foreign countries, diligently investigated their respective histories. But the foreign history which he thus collected, from its antiquity, and other causes, is not understood to be very deserving of credit. 550. He could not properly verify the old stories which he heard from the lips of the people of those several countries. For he did not reside long there, and did not know thoroughly the peculiarities of their people. And the stories which he heard from the mouth of the men of those countries, frequently relate to very ancient occurrences. Hence the foreign history which he related, is mostly not very trustworthy, from the events being unascertained. And thus, O Pandit, the celebrated book composed by Herodotus is divided by learned men acquainted with ancient history into two parts. 555. The learned regard as trustworthy the account which that sage gave in his book of the war in his own time. But the intelligent do not place the same confidence in the foreign history which he narrated. The learned consider that though desirous of telling the truth, he could not perfectly ascertain the former history of foreign lands.

In order, Sir, that I may make this matter quite clear. I shall now give another illustration of it. There was another famous Grecian scholar named Plutarch, a delightful writer on various subjects. 560. It is ascertained that from his time to the present day about 1800 years have elapsed. He composed

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the histories of Roman and Grecian kings, generals, and learned men previous to his own time. Some of the kings and others whose history he narrated lived a thousand years before him. But many others of them lived on earth a short period before the author's time. The author could correctly ascertain the actions of the kings who lived a little before him. 565. For former scholars, contemporaries of those kings, committed to writing many of their actions. But he could not ascertain the real history of those very ancient kings whose story he told. For when those ancient kings lived, there was no scholar skilled in the composition of books. And if any poet afterwards celebrated their deeds, he from exaggeration, invented much that was untrue in his poem. But such poems narrating the deeds of kings were not committed to books for a very long time. 570. When Plutarch composed the story of those ancient kings, there was no source for their history but (these) poems. Hence the history of ancient kings extracted from poems, which Plutarch composed, is not considered trustworthy. And thus, O Pandit, I have told you to the best of my judgment what ancient history deserves credit, and what does not.

Consider now whether the ancient history narrated in your Sástras, is trustworthy or not. Almost all the Vedic hymns are exceedingly old,—this, O Pandit, I have already gladly admitted. 575. From the time of the composition of the hymns till now three thousand years have elapsed,—of this there is no doubt. But those which are really very old are to be distinguished by the discerning from the rest which are recent. But Vasishtha and the other authors of the hymns themselves never thought that they had received them from the inspiration of Brahmá. And no proof whatever is to be seen in the hymns that they arose from the inspiration of Brahmá. But when long afterwards the collection of them was made, the true account of their authors was forgotten. 580. Reciting these hymns on sacrificial and other occasions, the priests, by per-

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forming that office, acquired great honour in the world.* Thus the priests, at length, having attained a distinction in caste, began to be called Bráhmans every where in their own country. Hence the Bráhmans strenuously celebrated in the world the dignity of those Vedic hymns by reason of which they attained such honour. For they said that these hymns, dear to the gods, the causes of all prosperity, were obtained by ancient *munis* from the mouth of Brahmá. In such a manner as this the supernatural origin of the Veda, and the divine character of its authors began to be believed in the world. 585. Thenceforward many tales enhancing the glory of the *munis* being invented by learned men, gradually acquired celebrity. But these tales of wonderful import were not composed by men contemporary with the *munis*, but by subsequent authors. It cannot be proved that the men who were formerly contemporaries of the *rishis* considered them divine. Because not one book of that period is now seen existing which gives an account of the *munis*. And I have already fully proved the recentness of the *Puránas* in which the glory of the *rishis* is celebrated. 590. Let not therefore the superhuman acts of the great *rishis*, which are there recorded, be considered credible by learned men, who seek to know the truth. How can a tale respecting the *munis* which was composed when an interval of a thousand years had elapsed from their death, be credible? And, Sir, in relating the wonderful history of the *rishis*, unity of opinion is not to be seen among the authors of the *Puránas*. *Viswámitra*, *Bharadwája*, *Vasishtha*, *Atri*, *Paráśara*, these and others were the *munis* who composed the hymns. I cannot recount the story of all these, but the account of one of *them*, *Vasistha*, shall be told. 595. The au-

* See Dr. Roth's Brahmá and the Bráhmans, Benares Magazine for Oct. 1851.

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thor of the *Vishnu Purána** says there were *nine* mental sons of Brahmá, Bhrigu and the rest, of whom Vasishtha was one. It is said by the author of the *Mahábhárata*, in one passage, that there were *seven* sons of Brahmá, of whom Vasishtha was the seventh. Again in another passage in the *Mahábhárata*, Vasishtha being omitted, it is Daksha who is said to be the seventh. Thus: "*Brahmá created mind-born sons, of whom Daksha was the seventh, Maríchi, Atri, Angiras, Pulastya, Pulaha and Kratu.*" That these seven sons of Brahmá were the seven rishis, appears from this saying of the *Váyavíya Purána*. Thus: "*Again seven mind-born beings, the seven rishis, arose, and were received into the sonship of Swayambhú (the self-existent, i. e. Brahmá) himself.*" Again in the *Padma Purána*, Vasishtha is not mentioned among the seven sons of Brahmá, but Karddama is reckoned among them. But in *Mátsya Purána* ten sons of Brahmá are mentioned, in the *Bhágavata* nine, in the *Kaurma* twelve, and in the *Lainga* and others fourteen. And the story is thus told in the *Bhágavata* and other *Puránas* that, except Maríchi, the rest sprung from the *body* of Brahmá. Thus in the 3rd book 12th section of the *Bhágavata* it is said: "*Then ten sons, the sources of progeny in the world, sprung from him possessed of the power of Bhagavat, as he was meditating on creation; Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha, Daksha, and Nárada the tenth. Nárada sprung from the hip, and Daksha from the thumb, of Swayambhú, Vasishtha from his breath, Bhrigu from his skin, Kratu from his hand, Pulaha from his navel, Pulastya rishi from his ears, Angiras from his mouth, Atri from his eyes, and Maríchi from his mind.*" But a different story is told in the *Lainga Purána*, that Atri sprung from his ears, and Maríchi from his eyes. In the *Bhága-*

* See Wilson's Vishnu Purána, pp. 49—50, note 2.

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vata, Arundhatí is said to have been the wife of Vasishtha, but the *Vishnu Purána* Urjja is mentioned in the capacity of his spouse. It is recorded in the *Vishnu Purána* that there were seven pure sons of Vasishtha, viz. Rájas, Gátra, Urddhwábáhu and others. 605. But his sons who are mentioned in the *Bhágavata* are all called by other names, Chitraketu &c. Such manifold mutual contradiction appears between the *Puránas* in the histories regarding Vasishtha. I do not deny that there was in former times a (person) named Vasishtha, a king's priest, and the author of (some) Vedic hymns. And there is no doubt that the many priests of his race, the authors of Vedic hymns, were formerly celebrated. But all that is related by the *Puranic* writers of his being a son of Brahmá originates in delusion, and is groundless. 610. Men subsequently, by way of honour, called those persons who established the Vedic religion in India, sons of Brahmá. But if they really were sons of Brahmá, whence the discrepancy respecting them in the Puránas? Hence it is clear that each author of a *Purána* invented of his own understanding whatever pleased him. Led by these and other reasons, O Pandit, I say that the stories in the *Puránas* regarding the *munis* are unworthy of credit. Do you yourself, discriminating between that tradition which is trustworthy, and that which is not, thoroughly test the stories told in the *Puránas*.

VEDAVIDWAN SAYS:—615. Hear my answer to the objection you made to our Sástras on accouut of the multitude of gods. You infer that the *munis* are in error from seeing that the gods are celebrated in the hymns by many names. But it is said by the ancient author of the index to the Veda that under a difference of names Brahmá alone is spoken of. Thus: "*There are three deities, resident on the earth, in the sky, and in the heaven, Agni, Váyu, and Súryya (the sun). They are pronounced to be (the deities) of the mysterious names severally; and Prajápati (the lord of creatures) is (the deity) of*

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*them collectively. The syllable Om intends every (deity): it belongs to (Parameshthí) him who dwells in the supreme abode; it appertains to (Brahmá) the vast one; to (deva) god; to (adhyátmá) the superintending soul. Other deities belonging to those several regions are portions of the (three) gods; for they are variously named and described on account of their different operations; but (in fact) there is only one deity, the great soul. He is called the sun, for he is the soul of all beings; (and) that is declared by the sage, 'the sun is the soul of what moves, and of that which is fixed.' Other deities are portions of him; and that is expressly declared by the text: 'The wise call fire, Indra, Mitra and Varuna;'" &c.**

SATYARTHI SAYS:—It does not appear to me to be proved by reason that the authors of the hymns did not regard Indra and the rest as distinct gods, but as energies of Brahmá. If they regarded the Supreme Spirit as One, why did they not abandon his manifestations and eulogize himself? 620. Other learned men subsequently invented this doctrine that these gods Vahni, (Agni), Indra &c. are energies of Brahmá. For when the old priests composed the Vedic hymns the idea of the Supreme Spirit had not arisen in India. But afterwards able men, investigating the truth respecting the gods, began, from reflection, to believe in the oneness of Brahmá.

Further the description of Brahmá which is found in the Upanishads, O Pandit, from its maintaining the unity (of all things) does not please me. I regard as contrary to reason, and altogether arising from delusion, the doctrine there held that the Universe is not distinct from Brahmá. 625. But we shall hereafter consider this in detail, when our conversation treats of the Vedánta. I will now tell you to the best of my judgment the meaning of the text regarding the sun which is

* See Colebrooke's Essays, Vol. I. pp. 26, 7.

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extracted from the Veda by the author of the Index to the Veda. In the 1st agdoad of the Rig-Veda, and 115th hymn, the 1st verse (is as follows): "*The wonderful host of rays has risen; the eye of Mitra, Varuna, and Agni; the sun, the eye of all that moves or is immoveable, has filled (with his glory) the heaven, the earth, and the firmament.*" Here it is only meant that the sun, the source of light, the cause of heat, the bestower of fruits, pervaded the sky &c. with his rays. For in this verse the word *soul* is used figuratively; the sun's being the soul of the world is not literally meant.

VEDAVIDWAN SAYS:—Supposing the *Saivas* and *Vaishnavas* to be opposed to each other, you thence infer that the *Purânas* have no authority. 630. But what is in your estimation a contradiction is merely a semblance of contrariety, not a real contrariety. For these *Vaishnavas* and *Saicas* worship only one eternal supreme spirit, different only in name.

SATYARTHI SAYS:—The contrariety which prevailed between the *Saïva* and *Vaishnava Purâna* writers appears to me a real one. The *Saivas* conceiving *Siva* as distinguished by certain peculiar characteristics, regard him as the one supreme Spirit. And the *Vaishnavas* regarding *Vishnu* as distinguished by other qualities, believe that *Hari* (*Vishnu*) alone is the supreme Spirit. 635. But how can there be an unity of sentiment among men who assert two separate gods, distinguished by separate qualities, to be severally the supreme Spirit? The dispute which the *Saiva* Sástra writers carried on with the *Vaishnava* was a real and not a mock battle. For they, strenuously celebrating the glory of the gods favoured by them respectively, contemned both the god esteemed by the other party, and his eulogist. If the authors of the *Purânas* themselves did not regard their dispute as unmeaning, why should others regard it as unreal. Both the *Saiva* authors of *Purânas* and the *Vaishnava* assert their several sástras to be sprung from the mouth of Brahmá and delivered by *rishis*. 640. But

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if the *Vaishnava* doctrine, O Pandit, was uttered by Brahmá, then the human origin of the *Saiva* doctrine is understood. And if the *Saiva* doctrine is considered as true and uttered by Brahmá, then without doubt the *Vaishnava* creed must be of human original. But in fact, O Pandit, both these *Puranic* creeds originate in delusion, there is no doubt.

VEDAVIWAN SAYS:–From my youth till now I have greatly honoured my country's Sástras, which were uttered by great *rishis*. In them the path of righteousness trodden by wise men of old is pointed out; and the true means of final emancipation is there perfectly determined. 645. Hearing the refutation of such Sástras which you have given, how should I not be afflicted, from the contempt of my beloved Sástras? How can I believe in the human origin of those Sástras by whose knowledge-imparting words I have been instructed till now? Nevertheless, knowing that you are not malicious, but a seeker after truth, I wish to hear the detail of your remaining argument.

SATYARTHI SAYS;–It is not surprising that you are grieved in soul by listening to the examination of your country's Sástras. Men do not readily allow fault to be found by others with those objects in which their minds have long delighted. 650. And, being especially devoted to their own paternal religion, men generally do not like to hear it refuted. But knowing this from the first, I have endeavoured to the best of my power, from the beginning of the discussion, to avoid all displeasing expressions. And in the whole of the argument which still remains to be stated, I shall also make use of mild language.

I shall now according to the best of my judgment try the Vedas, and all the other Sástras by a consideration of their various contents. First, let the description of God which, from its being auxiliary to the argument, I am about to give, be listened to. 655. There is one God, without beginning, illimitable,

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everlasting, without form, of holy nature, omniscient, merciful. It is he who created the varied universe moveable and stationary, continually preserves it, and righteously governs (His) creatures. Beholding all the actions of the creatures formed by Himself, that Ruler of the world, O Pandit, is not indifferent (thereto). Though free from the (passions of) love and hatred, He does not look with equal eye on good and evil deeds, or on good and evil men. And not regarding virtue and vice as equal, He justly awards the recompences of action, devoid of partiality. 660. He is pleased with as many persons as are well-doers, and is displeased with all men who are evil-doers. Himself judging all the actions of men, He awards the recompences of them to all in this world and in the next. God, though he now bears with wicked men, will in the next world punish them as is fit.

Consider yourself what sort of a Sástra God, possessing such holy attributes, would ordain for the guidance of men. But that my meaning may be quite evident, I will here state a secular illustration.* 665. There formerly dwelt in Magadha, a certain landholder named Satyasinha, (who was) kind, just, intelligent, truthful, and a friend to his tenantry. He, after himself instructing his eldest son Rupasinha at home, sent him to Kási for education. But the father, being anxious lest his son should become corrupted by bad company, gave him manifold advice. So departing from home and arriving at Varánasi, he laboured to acquire learning under a certain scholar. Certain wicked men, seeing the wealth and otherwise prosperous condition of Satyasinha, and filled with envy, became de-

* This illustration resembles one given by Mr. Murray Mitchell in his late work, Letters to Indian Youth &c. p. 12; but it had occurred to me, and had been noted down, before I saw his book.

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sirous to afflict him. 670. These bad men, knowing that he loved his son, devised this scheme to corrupt the latter. Having fabricated another seal similar to that of Satyasinha, they sent a forged letter to his son. In it, by much delusive bad advice, they excited the mind of Rupasinha to vice. "Dear boy, in the time of youth the passion of love and other desires should not be restrained,"—this and such like wicked counsel was written in the letter. While the young man was engaged in the acquisition of knowledge, that letter was brought to him by a certain messenger. 675. At first the youth being deceived by the crafty words of the messenger, gladly received the letter, thinking it was written by his father. But when he read its contents with attention, then straightway doubt arose in his mind. "My good, chaste, wise, affectionate, father in every way completely desires my highest good. At the time of (my) departure he repeatedly warned me, 'my dear boy, keep yourself always at a distance from the company of harlots.' Being (of) such (character), how could my good father write, for the corruption of my morals, the bad advice which is found in this letter? 680. I now know perfectly that my father never wrote this wicked letter, but some other (person) my enemy (has done so.") Saying this, the young man asked the messenger, the bearer of the letter, "Tell me from whose hand you received this letter?" Hearing this the deceitful messenger replied, "I got it from your father's hand, in his own house." Again looking at his face, Rupasinha then recollected, "this man is the servant of my father's enemy; I have seen him before." Recollecting this, the young man understood without any doubt that the letter had been sent by his father's enemies, and not by his father. 685. Afterwards when a few days had passed, he received another genuine letter brought by his father's servant. The youth knowing his father's servant to be a good, honest, veracious (man), believed his word without hesitation. Then reading the letter

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brought by him, he found proper and beneficial advice written in it. The young man knew by two proofs that that letter had been undoubtedly sent by his father. He knew the messenger, the bearer of it, to be honest, veracious, virtuous, and trustworthy,—this was one ground of certainty. 690. He found the contents of the letter, to be in conformity with his father's virtuous disposition, not contrary thereto,—this was the second ground of certainty.

This illustration shall now be applied by me, O Pandit, according to my ability, to test the Veda and other Sástras of this country. In testing the truth of the two letters mentioned in the illustration, the young man considered the character of the messenger and of the letter. So too in testing the authority of Sástras, the character of the Sástra, and of him who declares it, should be considered. Who and of what character were the first promulgators of such and such a Sástra,—were they all veracious and honest or not?—695. Did they or did they not themselves say they were sent by God to promulgate a Sástra?—If they said they were sent by God, could they or could they not give any proof of this?—Was any miraculous energy surpassing mere human power, vested in them or not?—in these and similar points should all promulgators of sástras be tried by all intelligent men who seek after truth.

I have already considered the whole truth in regard to all the authors of the Sástras of this country, Vasishtha and other priests. 700. I have said above that the true account of them is not told in the *Puránas* and other books, but (is there) corrupted by exaggeration. It does not appear that they ever called themselves messengers commissioned by God to promulgate a Sástra. It is not established by any proof that any miraculous energy exceeding the power of mere men, resided in them. Moreover, from studying their histories of wonderful import, the falsity of the occurrences contained in them appears. By the foregoing argument of this and such like

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nature, I have to the best of my ability proved the Sástras of this country to be without authority.

705. Now, as the young man mentioned in the illustration tried the contents of the two letters, so also are the contents of the sástras to be tested. The youth rightly reasoned, "It is inconceivable that this letter of evil import should have been sent by my pure minded father." Whether the divine revelation of the Sástras is conceivable or not,—this we shall judge from considering their contents. The righteous God, who knows the secrets of (His) creatures' hearts, desires in them purity of heart combined with pure conduct. And God thus commands, "Besides me, the only true God, the creator of the world, let no other god be worshipped." 710. Let us therefore see whether the contents of the Sástras of this country are promotive of purity of heart, and enjoin the worship of the true God, or not. Frequently in the Vedas and other sástras of this country, the worship of many gods is enjoined as to be practised by men. In the hymns of the Rik and other Vedas, Vahni (Agni), Váyu, Sachípati (Indra) and many other gods are worshipped again and again. In a verse formerly quoted by me four kinds of gods are celebrated under the distinction of great and so forth. Thus: "*Reverence to the great gods, reverence to the lesser; reverence to the young, reverence to the old; we worship the gods as we are able; may I not neglect the praise of the elder divinities.*" But from its enjoining the worship of gods who ought not to be worshipped, the collection of the hymns appears to me not to be inspired by God.

715. I will consider hereafter, to the best of my judgment, the Vedántic doctrine declared in the Upanishads of the Vedas. But first of all, the description of Brahmá, Vishnu and other gods which is to be seen in some places, in the Puránas, is to be considered. Listen to the detail given in the *Bhágavata* of the blameworthy act which Brahmá committed towards his own

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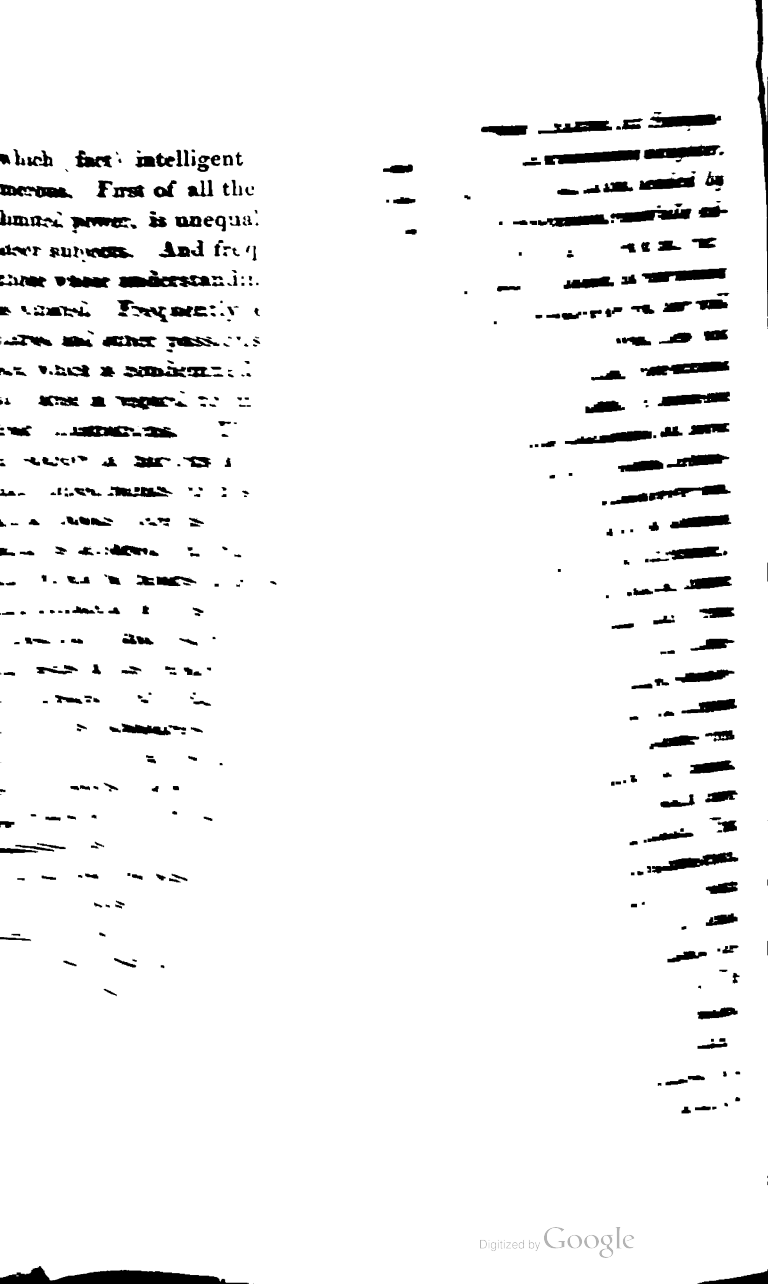

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VIDWAN SAYS :—Suka formerly removed, in
the objection which is now made by you regardi
hus in the *Bhágavata, 10th book, 33rd section*
Bhagavat, the lord of the world, became in p
the establishment of virtue and repression of it
O Bráhman, did he, the declarer, framer, and
bulwarks of virtue, practise (what was) contr
ercourse with other men's wives? With what
the Yádus (Krishná), *who had no desire*
e what was blameable?—resolve, O ascetic, this
said: The transgression of righteousness (whi
daring acts of the gods are not to be imputed
the action) of all-devouring fire. Let no one
ver even in thought do the like; (any one) th
(so), *perishes, like one who is not a Rudra*
The word of the gods is true, and sometimes th
rrect) ; let a wise man practise their word whi
sire, who are devoid of motive, have no benefi
in this world, nor any injury from the contr
less can there be any connexion of good or e
ord of all creatures, whether beasts, men or gods
whom he has to rule?

TVARTHI SAYS :—The king's doubt cannot b
That reasoning by which Suka endeavoured to r
lear refutation of what Suka said is found in wh
imself is declared in the Gítá to have said. Thus
apter of the Gítá the 20th and following verses (
For Janaka and the rest attained perfection by wo
ught to act, seeking to please men. Whatever the c
ises, that the rest of the people also (practise) ; w
ample he sets, they follow. Son of Prithu, there is
the three worlds I have to do, nor any thing to
which I have not obtained, and yet I continue acting.
not to continue acting, men in all respects, O son

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daughter. Thus : "*We have heard, O Kshattriya, that Swayambhú had a passion for Vách, his slender and enchanting daughter, who had no passion for him. The munis, his sons, headed by Maríchi, seeing their father bent on wickedness, respectfully addressed him. This that you being the Lord, (seek to do, viz : to) have sexual intercourse with your daughter, not restraining your passion, is what has never been done before you, nor will those after you do it. This, O teacher of the world, does not become even those who are glorious, by imitating whose actions men attain to felicity. Glory to that Bhagavat (the divine one i. e. Vishnu) who by his own splendour made manifest this world which is in himself :—He should uphold righteousness. Beholding his sons, the lords of creatures, thus speaking before him, the lord of the Prajápatis (lords of creatures), being ashamed abandoned his body.*" (Bhágavata, 3rd book 12th section). How can that *Prajápati* (*Brahmá*) who did such an impure act, be fit to be worshipped by pure minded men? Some learned man may say that Brahmá, the doer of that blameworthy deed, is not the supreme Spirit, and hence he was subject to passion. 720. To this I would answer that Krishna who is regarded in the same *Bhágavata* as the supreme Spirit himself, is also said to have been disturbed with passion. It follows that Krishna in whom the full deity is said to have been incarnate, was blameable from his impure conduct. That Krishna, who did such blameworthy deeds is the supreme Spirit, can never be conceivable. But the divine origin of the Sástra n which such acts are ascribed to the supreme Spirit, cannot be maintained by good men. And God never ordained a sástra in which the worship of such gods is enjoined. 725. The young man mentioned in the illustration rightly reasoned, "This bad letter has not been sent by my pure minded father." So, too, intelligent men should argue that the sástras in which matter unworthy of God is to be seen, have not been delivered by Him.

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VEDAVIDWAN SAYS :—Suka formerly removed, in the *Bhágavata*, the objection which is now made by you regarding Krishna. Thus in the *Bhágavata*, 10*th book*, 33*rd section, the king said : " Bhagavat, the lord of the world, became in part incarnate for the establishment of virtue and repression of its opposite. How, O Bráhman, did he, the declarer, framer, and guardian of the bulwarks of virtue, practise (what was) contrary (thereto), intercourse with other men's wives? With what end did the lord of the Yádus (Krishna), who had no desire ungratified, practise what was blameable?—resolve, O ascetic, this our doubt. Suka said : The transgression of righteousness (which is) seen, and the daring acts of the gods are not to be imputed for blame, like (the action) of all-devouring fire. Let no one other than a god ever even in thought do the like ; (any one) through folly doing (so), perishes, like one who is not a Rudra tasting poison. The word of the gods is true, and sometimes their conduct (is correct) ; let a wise man practise their word which is right. They, sire, who are devoid of motive, have no benefit from good deeds in this world, nor any injury from the contrary. How much less can there be any connexion of good or evil between the lord of all creatures, whether beasts, men or gods, and those over whom he has to rule?*

SATYARTHI SAYS :—The king's doubt cannot be removed by that reasoning by which Suka endeavoured to remove it. A clear refutation of what Suka said is found in what Krishna himself is declared in the *Gítá* to have said. Thus in the 3rd chapter of the *Gítá* the 20th and following verses (are these): *" For Janaka and the rest attained perfection by works. You ought to act, seeking to please men. Whatever the chief practises, that the rest of the people also (practise) ; whatever example he sets, they follow. Son of Prithu, there is nothing in the three worlds I have to do, nor any thing to be obtained which I have not obtained, and yet I continue acting. If I were not to continue acting, men in all respects, O son of Prithu,*

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follow my steps. These men would be ruined, if I were not to act; and I should become the author of a confusion (of castes); I should destroy these creatures. As the ignorant act, who are devoted to works, so let the wise man act without any devotion thereto, seeking to please mankind."* 730. In the passage before mentioned, relating to Brahmá, extracted from the *Bhágavata*, Maríchi and the rest chiding Prajápati, say the same thing. Thus: "*This, O teacher of the world, is not becoming even in the mighty, by following whose actions the people attain to felicity. Reverence to that Bhagavat who by his own glory manifested this world which abode in himself; he should uphold virtue.*" So (says) the *Bhágavata*. Here, O Pandit, let it be observed that Brahmá though glorious, was reproved by Maríchi and the rest of his own sons. If Brahmá, though glorious, was blameable when he indulged his passions, how can Krishna, from being a glorious being, be entitled to abandon virtue? What the poet Kálidása, author of the Raghuvansa, has said, should be applied by the wise to this subject. Thus, in the Raghuvansa 3rd section, half of verse 43 (runs thus): "*Our lords who point out the pure way, do not (themselves) pursue an unclean path.*"

VEDAVIDWAN SAYS;—How can men who are of feeble minds, know what God, whose understanding is infinite, ought, or ought not, to do?

SATYARTHI SAYS:—735. I admit that God whose depth of understanding is unfathomable, and who is omniscient, cannot be perfectly known by men. The use of those expedients which royal counsellors employ in state affairs is not comprehended by ignorant men, unskilled in politics. So too God

* In the preface to the former edition of this tract, I have acknowledged that I met with this quotation in Dr. J. Wilson's "Exposure of Hinduism."

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employs many expedients of which the use cannot be understood by men. He formerly created other intelligent beings greater than man, as well as the human race, and still governs (them). The system of God's government, extending to millions of years, controuls completely all creatures in the three worlds.* 740. How can the slender understanding of shortlived men thoroughly comprehend such a great and wonderful system of government? Shortlived men desiring speedily to attain the ends for the accomplishment of which they strive cannot endure delay. But the eternal God, for the most part, brings slowly to completion the great ends which he seeks (to fulfil). For one day, O Pandit, is in His estimation equal to a thousand years, and a thousand years are regarded as equal to one day.

A man standing on the earth can perfectly perceive the form, colour, and so forth, of all the objects which are near him. 745. But, from the limitation of his vision, he cannot see the form of the whole earth with its seas, continents &c. So too shortsighted mortals cannot properly comprehend the system of government His creatures (adopted) by the Lord the ruler of the three worlds. Hence men cannot properly understand what expedients God ought to employ for the fulfilment of the ends which he desires.

From beholding the present suffering of the good and the present happiness of the wicked, astonishment arises in the mind of some. 'If God rules the world, recompensing (every one) according to (his) deeds, whence is there beheld such an

* Though modern astronomy reveals to us myriads of worlds, I consider this use of the term the *three worlds*, to be justifiable, as respresenting their idea of the Universe, as well as answering, in some measure, to the expressions employed by the apostles Paul and John in Philip. 2 : 10; and Revel. 5 : 13.

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inversion of just government? 750. Whence (is it that) present happiness is not enjoyed by all good men, and present misery (suffered) by all bad men?'—these and such like are their doubts. But the reflecting reply to this, 'God is at present making trial of his creatures by a variety of pain and pleasure; but in the next world there shall be a consummation of the government of creatures; there men shall obtain the just recompense of their deeds. And, so men who are of limited understanding cannot properly comprehend what ought and ought not to be done by God, the Supreme Spirit.

Nevertheless it can be known by men, though they are of limited understanding, that there are certain actions which are unworthy of God. 755. The Creator has placed in mankind an understanding, which knows good and evil, which hates sinful deeds and delights in virtuous acts. By this discerning understanding bestowed by God, men know the wickedness of adultery and other such actions. If any man do such deeds, without doubt the good will unanimously call him depraved. It cannot, therefore, in the estimation of good men be conceivable that the holy God, assuming a human form should practise such acts. In such a grave discussion relating to God, we should always, O Pandit, without doubt, proceed with a humble mind. 760. But here I undoubtingly say that whoever calls an adulterous man, God, blasphemes God. They who think that such blameable deeds, could be practised by the supreme Sprit, do not understand his holiness. How could the God who desires the virtue and mental purity of mankind, Himself set the example of depraved conduct? And therefore, O Pandit, you who are intelligent and desirous to know the truth, ought no longer to believe in the deity of Krishna. And so the Sástras in which the divinity of Krishna is declared, must be all without doubt, of human origin.

765. As the conduct of Krishna is described in the *Puránas* as impure, so too a variety of evil practices are attributed to

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Mahádeva. All the particulars of this are known to readers of the *Puránas*; and therefore there is no occasion for (any) description. The human origin of those Sastras, also, in which the godhead of Siva, so unholy, is asserted, is (to be) inferred. These *Puranic* authors who attributed to God such evil deeds as these, did not know His holiness. Having by their own faculties imagined a certain person of great glory possessed of human attributes, they called him God.

770. Other doctrines also are to be observed in the *Puránas*, on account of which their human origin is inferred. It is said in some places that the purification even of men of depraved hearts from all sin is effected by the repeating the names of gods &c. Thus in the *Vishnu dharma tantra* (it is said): "*Let a man ever and everywhere repeat the names of the discus-armed (Vishnu); no impurity (remains) in celebrating him; for he is a purifier. Hari removes sins even when invoked by evilminded persons, for fire burns, even though unwillingly touched.*"* It is also said in some places that the purification of sins is effected by mere bathing in the Ganges, by pilgrimages to holy-places &c. It is a very bad doctrine that any one without forsaking sin, and without inward purity, can obtain purification from sin. If men who do not abandon their evil ways are purified from sin, then no one will forsake sin, or strive after purity of heart. 775. It is not conceivable, O Pandit, that such a doctrine has been uttered by God who desires in men purity of heart.

VEDAVIDWAN SAYS; That which you state is not the real doctrine of the Sastras; for in other places purity of heart is frequently inculcated.

SATYARTHI SAYS: I do not at all deny, O Pandit, that purity of heart is inculcated in other places of the Sástras. But

* Wilson's Vishnu Purána, p. 210, note 13.

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in the places regarding which I now make objection, purity of heart is nowhere enjoined. The purport of those passages is understood to be that purification from sin is obtained by mere repetition (of names) by bathing, &c,, without inward purity. 780. It appears to me from an inspection of the passages mentioned by you and of those mentioned by me, that there is a great discrepancy between them. Perceiving such a mutual discrepancy in the Sastras, I infer from that, also, the human origin of them all.

I formerly mentioned for what reason I hold the unauthoritative character of the *munis* who declared the *Nyáya*, *Sankhya* and all the other *Darsanas*. Let us now judge, from a consideration of the doctrines of the *Darsanas*, whether they are divinely revealed or not. But let us not look to the detail of all their doctrines, but make trial of the chief (of them).

785. We must first consider whether such non-duality as is laid down by the *Vedantists* is conceivable or not. They think that there is not a multitude of souls, and that the sense of their own individuality which men have springs from delusion. Do not, O Pandit, admit this tenet of the Vedantists: attend to all I shall say here. He whom all persons of understanding acknowledge to be the Supreme Spirit is the intelligent creator, preserver and ruler of the universe. The nature of mankind and the qualities of objects were ordained by His will only, and in no other way. 790. Hence the natural sense of their own individuality which men have is not accidental, but constituted by the Supreme Spirit. But whatever the Supreme Spirit, the ruler of the universe does, is done for the accomplishment of some good object. That wise and infinite governor of the three worlds never does any thing useless in sport, as men do. He, the true, most excellent, holy, pure, merciful, never deludes his creatures, after the manner of men. The pleasure, pain &c. which men experience in this life, O Pandit,

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are all real, appointed by the Supreme Spirit. 795. All men feel that they are distinct from others; they know 'This is my servant, that my master.' And no one thinks, 'I may do as I please, there is no one to controul me; there is no distinction between subject and sovereign.' And even if any one believed that there was no distinction between men, he would not act in the world according to his belief. And if any one were to act in conformity to such an opinion, his worldly course could not be accomplished. Accordingly even they who say the mutual distinctness of men is unreal, as long as men live on earth, this distinction of subject, sovereign &c. is felt by them. As long as a weak subject lives on earth, he cannot be freed from the power of a potent sovereign. If the sovereign seize any one and cause him to be beaten with a scourge, the man must necessarily feel great pain. But the distinction of subject and sovereign which subsists here on earth, is not appointed by men but by the Supreme Spirit, the ruler. He it is, the Lord of infinite might, the (governor) of the three worlds, who Himself has placed subjects under the controul of sovereigns. 805. Hence, O Pandit, there is no doubt that the Supreme Spirit though invisible, is Himself the lord and governor of men. The distinction, of master and servant, between the Supreme Spirit and mortals, continues unchangeable till men's death. On what ground of reason, then, is it inferred that the sense which men now have of standing in the relation of servants shall disappear in the next world? It cannot at all be proved that the government of men by the Supreme Spirit will cease in the world to come.

He who thinks he is not distinct from the Supreme Spirit, cannot worship Him aright. 810. But He to whom all men are now in subjection, should be continually worshipped by all wise men. And so, O Pandit, the above mentioned Vedantic doctrine is opposed to the proper worship of the ruler of the three worlds. But it is not credible that that doctrine from which

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such dishonour arises to the Supreme Spirit should be derived from Him.

The sense of personality which exists naturally in men, is appointed for their guidance by the Supreme Spirit. The man who does not follow this sense given for his guidance, abandons through delusion the path pointed out to him by the Supreme Spirit. But he who, destitute of wisdom, thus walks in a way devised by himself, shall stumble in the darkness of error, without attaining the accomplishment of his wishes. Wherefore abandoning this doctrine of the Vedantists which originates in error, you should not doubt as to the trustworthiness of your own sense of personality.

VEDAVIDWAN SAYS: Our conversation, Sir, has now lasted for a long time; be pleased to state concisely whatever else you wish to say.

SATYARTHI SAYS: In the *Sankhya* and in the *Nyáya* Sastra a multitude of souls is maintained. Know, O Pandit, that I concur in this tenet of these systems. But the doctrine of the eternity of all souls, which is declared in them both, is in my opinion false and devoid of proof. No one can recollect, 'I existed at any time before the period of this present birth.' But if the souls of men existed before, why do they not recollect their former existence? The eternity of souls, being thus unproved, from the absence of recollection, is not established by any other ground of reason. In my opinion no other soul in the three worlds is eternal, except only the everlasting Supreme Spirit.

The Nyáyists believe also in the eternity of atoms, and in like manner the followers of Kapila in the eternity of nature (*prakriti*).

But neither of these doctrines pleases me, Sir; there is nothing eternal but God. The followers of the Nyáya and also the Vedántists say that this world could not have been created by the Supreme Spirit from what was non-existent (i. e. from

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nothing). Hence the Vedántists believe that the Supreme Spirit created the world from his own essence, that the universe is identical with Brahmá. "No; but God created the world with eternal atoms;" so say the believers in the Nyáya, opposing the Vedántists, But there appears to be a consentience of them both in this that God could not create the world from what was non-existent. But this principle which is agreed to by both, is in my judgment groundless and altogether devoid of proof. The Supreme Spirit whom all wise men regard as eternal and self-existent, is also without doubt omnipotent. But if omnipotence really belongs to Him, why could he not create the universe out of nothing? How do learned men, who are unable to measure the power of the infinite self-existent, know the limits of His power? Hence, O Pandit, no doubt should be entertained by the wise that that omnipotent (Being) was able to create the world from nothing.

And the doctrine of the Vedantists that the Supreme Spirit created the universe from his own substance, appears to me inconceivable. All the visible and tangible objects which exist throughout the world are non-spiritual and devoid of consciousness. How can the Supreme Spirit who is by nature conscious and unchangeable, be changed into the state of an unconscious, non-spiritual being?

It is held as a principle in the Nyáya and other sástras that perfection is not attained without the destruction of love and the other affections. But this doctrine appears to me to originate in error; for there is no evil in love and other affections, in themselves. Love and the other affections which exist naturally in men are appointed by the Supreme Spirit for the fulfilment of ends desired by Himself. Certain suitable objects of these affections, love and the rest, have been formed by the same God, the creator of the world. Hence there is no doubt that love and the other (affections) ought to be di-

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rected by all men to their proper objects. But, Sir, the objects which attract the (affections of) love are to be pursued with more or less of love according to their difference in excellence. The objects which are most excellent are to be pursued by all men with the greatest love. But whatever other objects are naturally insignificant, are undoubtedly to be followed after with less love. For knowledge is better than wealth; and virtue is better than knowledge; and God is better than other sentient beings. Wealth therefore ought to be sought after with less love; knowledge with greater, and virtue with greater still. But God, who is the most excellent of all objects, should be sought after with the greatest love. The soul, though continually desiring numerous worldly objects, when it completely attains the enjoyment of them, does not find satisfaction. Except God there is no other object in the three worlds capable of satisfying the souls of the human race. The affections which seek God (as their object), faith, love, reverence, and others of the same kind, exist in men by nature. And God, from being distinguished by mercy, greatness, purity &c., is the supreme object of these affections, love and the rest. There is therefore no doubt that God created in men such affections, love and the rest, for His *own* service. Hence, Sir, they who direct to God the affections of love, &c., do what is pleasing to God. But those persons who are indifferent to such an excellent object, oppose the will of God,—so it appears to me. He who wishes entirely to eradicate his affections, love and the rest, becomes a self-destroyer and desires to lop off one of his members. The maimed man, whose hands &c. are cut off, cannot perform those acts of which one possessed of all his limbs is capable. So the man who employs properly the affections of love and the rest is fit for all the duty desired by God. But he who wishes to extirpate his affections, like a maimed man, is unfit to fulfil the offices desired by God. From disuse of the affections created by God, the

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soul of the passionless man becomes stupified and weakened. Wherefore it is not by the extirpation of love and the other affections that men attain to the perfection they seek, but by their proper employment. As God is now the object of love and such like affections, so shall He continue in the world to come the suitable object of such affections. And not the least proof can be given that these affections shall be destroyed in the next world.

Consider without prejudice, O Pandit, all that I have argued in this our conversation. Distrusting the *Darsanas* and other sástras of your own country, you should seek somewhere else for the truth.

VEDAVIDWAN SAYS :—You have today striven to the best of your ability to refute, by various arguments from reason, the Sástras of this country. Though I am distressed at the refutation of the sástras of my own country, I shall consider your argument. But if the Sástras of this country are not worthy of credit, where shall I, perplexed in mind, obtain the true knowledge?

SATYARTHI SAYS :—If any sástra be found well established by the two following proofs, it will be worthy of credit. The Sástras being distinguished by good contents worthy of God,—this is held by me as its first proof. The existence of superhuman power in the promulgator of the Sástra,—this I call the second proof of its authority. If any one who is the bearer of a good sástra say that miraculous power is seated in him to establish its divine origin, then let him be tested. But if miraculous power be really ascertained to reside in him, then the authority of the Sástra he promulgates will also be ascertained. If any such sástra be found established by trust worthy books which narrate former events,—then let it be considered by the wise. And if it make manifest a way of salvation for all men, then let that sástra be received by all who seek for salvation.

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VEDAVIDWAN SAYS :—Do you yourself know any such sástra, authenticated by these two proofs you have mentioned?

SATYARTHI SAYS ;—The Sástra of which Jesus Christ was formerly the promulgator is distinguished by both the proofs

॥ श्री परमेश्वरो जयति ॥

अथो महापण्डितमण्डितायां
भूर्ध्वर्धवङ्गोकमनोहितायां ॥
व्योमस्पृगौकच्चयशोभितायां
सुपण्डितः कश्चिदुवास काश्यां ॥ १ ॥
स वेदविद्यानितिनामधारी
सर्वाणि शास्त्राणि विवेद सम्यक् ॥
सभ्यो दयालुः सरलः स आसीद्
अपक्षपाती सदसद्विवेकी ॥ २ ॥
वसन्तकाले विधिवत् प्रभाते
स्नानादिरीतीः स समाः समाप्य ॥
गङ्गातटे पिप्पलपादपाधः
सुखोपविष्टो नवतं विवेद ॥ ३ ॥
तदा तु पाश्चात्यविदेशजातः
सत्यार्थिनामा सुजनो विचारी ॥
अनेकदेशीयमतानुभावी
सुधार्मिकः कश्चिदुवास काश्यां ॥ ४ ॥

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॥ श्री परमेश्वरो जयति ॥

अथो महापण्डितमण्डितायां
भूर्ध्वर्थवल्लोकमनोहितायां ॥
व्योमस्मृगोकाश्रयशोभितायां
सुपण्डितः कश्चिदुवास काश्यां ॥ १ ॥
स वेदविद्यानितिनामधारी
सर्वाणि शास्त्राणि विवेद सम्यक् ॥
सभ्यो दयालुः सरलः स आसीद्
अपक्षपाती सदसद्विवेकी ॥ २ ॥
वसन्तकाले विधिवत् प्रभाते
स्नानादिरीतीः स समाः समाप्य ॥
गङ्गातटे पिप्पलपादपाधः
सुखोपविष्टो मनसं विवेद ॥ ३ ॥
तदा तु पाश्चात्यविदेशजातः
सत्यार्थिनामा सुजनो विचारी ॥
अनेकदेशीयमतानुभावो
सुधार्मिकः कश्चिदुवास काश्यां ॥ ४ ॥

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स आजगामीतरमुपस्थितः संस्
तं वेदविद्यांसमुपाजगाम ॥
सौजन्यहेतोः प्रथितं च बुद्धा
सुश्रिक्षतापूर्वकमावभाषे ॥ ५ ॥
मिथस्तयोरासयने प्रवृत्ते
प्रस्तावबाऽऽत्मविचारयुक्ते ॥
ग्रेषे बुधौ तौ परमार्थमीषू
तमुद्विग्नौ समभाविषातां ॥ ६ ॥
विचारयन्तौ परमं तमर्थं
तौ भिन्नमार्गौ यदतर्कयेतां ॥
तत्सर्वमाकर्ण्य विशेषतोऽहं
प्रकाशये सत्यति विस्तरेण ॥ ७ ॥

सत्यार्थुवाच ॥

अनेकसदुशास्त्रस्य श्रुत्वा प्राग् भवतो मुखः ॥
इदानीं संगतिं प्राप्य भूयमाऽऽदितोऽस्म्यहं ॥ ८ ॥
खदेशीयेषु शास्त्रेषु पारगोऽसि भवानिति ॥
श्रुत्वा तेषामविद्याया ज्ञातुमिच्छामि विस्तरं ॥ ९ ॥

वेदविदानुवाच ॥

देशेऽस्मिन् यानि शास्त्राणि प्रचलन्ति विशेषतः ॥
तान्येवाधीतवानस्मि यत्नतो यावगावधि ॥ १० ॥
देवानां वेद जानीयां यदि शास्त्राणि समस्ततः ॥

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तदर्थं चेतिहासानि पुराणान्यप्यपाठिषं ॥ ११ ॥
परन्तु ध्यायतो नित्यं विषयाजामसारतां ॥
इदानीं मम सञ्जाता वेदान्ते परमा रुचिः ॥ १२ ॥
तच्छास्त्रे ब्रह्मणो ज्ञानं परमं समुपदिश्यते ॥
तद्वारा परमार्थश्च मुक्तिरूपोऽधिगम्यते ॥ १३ ॥

सत्यार्थ्युवाच ॥

भवान् यद् ऐहिकान् सर्वान् पुरुषार्थान् जघीयसः ॥
ब्रवीति तच्च जानेऽहं मामिकामपि सम्मतं ॥ १४ ॥
महदावैश्वरं ज्ञानं विद्यते सर्वसत्तमं ॥
अन्येभ्यः पुरुषार्थेभ्यो निस्सारत्वाविरिच्यते ॥ १५ ॥
अतस्तद्विषये सर्वं जिज्ञासे भवतो मतं ॥
प्रमाणं तत्र यच्चास्ति तद् भवान् वक्तुमर्हति ॥ १६ ॥
शास्त्राद् विनेश्वरे ज्ञाने प्रायो दुर्निश्चये सति ॥
भवद्भिः क्रियतामादौ शास्त्रतत्त्वनिरूपणं ॥ १७ ॥
मुख्यानि यानि शास्त्राणि प्रचलन्त्यत्र भारते ॥
कथं प्रामाण्यमेतेषां सिध्यतीति प्रकाश्यय ॥ १८ ॥

वेदविदानुवाच ॥

वेदादिसर्वशास्त्राणि निर्ययुः ब्रह्मणो मुखात् ॥
इति स्पष्टं पुराणेषु शास्त्रकोषेषु कथ्यते ॥ १९ ॥
यथा भागवतस्य तृतीयस्कन्धे द्वादशेऽध्याये ॥
"कदाचिद् ध्यायतः स्रष्टुर्वेदा आसंश्चतुर्मुखात्

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कथं वक्ष्याम्यहं लोकान् समवेतान् यथा पुरा" ॥ १८ ॥

पुत्र उवाच ॥

"ऋग्यजुःसाममथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः ॥
शस्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात् क्रमात् ॥ १७ ॥
इतिहासपुराणानि धर्मं वेदमीश्वरः ॥
सर्वेभ्य एव वक्त्रेभ्यः सृजते सर्वदर्शनं" इति ॥ १९ ॥
स्वयं तु यानि शास्त्राणि कृतवान् परमेश्वरः ॥
तत्प्रामाण्ये कथं भिन्न शंकावेद्योऽपि सम्भवेत् ॥ २० ॥

सत्यार्थ्युवाच ॥

अर्थिप्रत्यर्थिनोः साक्षं खविचारे मनीषिणः ॥
विनाऽन्येन प्रमाणेन सुविश्वास्यं न जानते ॥ २१ ॥
तथैव हे महाप्राज्ञ शास्त्रप्रामाण्यनिश्चये ॥
शास्त्रोक्तिमन्तरा प्रायः प्रमाणान्तरमर्हति ॥ २२ ॥
वेदादिशास्त्रमन्तरेणादप्रामाण्यवादिभिः ॥
बौद्धादिभिः कृताः शंकाः काभिश्चिन्नहि युक्तिभिः ॥ २३ ॥

वेदविदानुवाच ॥

नित्यः श्रुतः सदा वेदः प्रचलत्यधुनावधि ॥
न लोके मानुषः कोऽपि स्मर्यते तस्य कारकः ॥ २४ ॥
अतस्तन्मानुषोत्पत्तेरभावादनुमायिनः ॥
तं नित्यं ब्रह्मणा प्रोक्तं सन्मन्यन्ते मनीषिणः ॥ २५ ॥
क्वचिद् वेदे तु दृष्टानि कथ्यन्ते लौकिकानि यत् ॥

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न तस्मात् तस्य नित्यत्वे कापि हानिः प्रजायते ॥ २६ ॥
मनुष्यनामभिः केचिद् वेदांशाः काठकादयः ॥
प्रसिध्यन्तीत्यपि न्याय्यं नास्ति संदेहकारणं ॥ २७ ॥
यः पूर्वं यं श्रुतेरंशं विश्रुतोऽधीतवान् मुनिः ॥
सोऽग्रो नाम्ना तदीयेन ख्यातोऽभूत् तदनन्तरं ॥ २८ ॥
तथाच पूर्वमीमांसासूत्रकर्त्रैमिनि र्मुनिः ॥
श्रुतेः प्रामाण्यमेताभिः साधयत्येव युक्तिभिः ॥ २९ ॥
"औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धस्तस्य
ज्ञानमुपदेशोऽव्यतिरेकश्चार्थेऽनुपलब्धे
तत् प्रमाणं बादरायणस्यानपेक्षत्वात् ॥
वेदांशैके सन्निकर्षं पुरुषाख्याः ॥ अनित्यदर्शनाच्च ॥
उक्तन्तु शब्दपूर्वत्वम् ॥ आख्याप्रवचनात् ॥
परन्तु श्रुतिसामान्यम्" ॥
तथैवान्यानि शास्त्राणि मुनिभि र्ब्रह्मणो मुखात् ॥
अवाप्तानि खनिश्चेभ्यः समार्प्यन्तीत्तरोत्तरं ॥ ३० ॥
इत्थं परम्पराप्राप्तो निखिलः शास्त्रसंग्रहः ॥
ब्रह्मास्यनिर्गतो देव इति स्वीक्रियते सदा ॥ ३१ ॥
तथा च शब्दरूपेण प्रमाणेनावधारितं ॥
दैवत्वं सर्वशास्त्राणां प्रामाण्यं चैव सिध्यति ॥ ३२ ॥

सत्यार्थवाच ॥

यावन्न वक्तुराप्तत्वमवधार्येत सर्वथः ॥

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तावत् तदीरिते शब्दे न विश्वस्यु मनीषिणः ॥ ३३ ॥
इदानीं शास्त्रवक्तृणां मध्ये कोऽपि न जीवति ॥
सर्वे तु प्राक्तने काले परलोकं प्रतस्थिरे ॥ ३४ ॥
अतस्तेषां परोक्षत्वात् कोऽपीदानीन्तनो जनः ॥
ऐतिह्यमन्तरा तेषां तत्त्वं ज्ञातुं न शक्नुयात् ॥ ३५ ॥
ऐतिह्ये न प्रतीयुस्तु परीक्षामन्तरा बुधाः ॥
यतः सदसतोस्तस्मिन्नुभयोरस्ति सम्भवः ॥ ३६ ॥
पारम्पर्येण सम्प्राप्ता बञ्चलाः कल्पिताः कथाः ॥
संसारे प्रचलन्तीति सर्वेषां ज्ञानगोचरः ॥ ३७ ॥
अनेके तत्र विश्वासमाचरन्त्यविवेकिनः ॥
विचार्य्य बुद्धिमन्तस्तु बुध्यन्ते तदलीकतां ॥ ३८ ॥
कथाश्च याः प्रतीयन्ते सत्यमूलसमुद्भवाः ॥
कदाचित् विक्रिया तासामपि सञ्जायते क्रमात् ॥ ३९ ॥
निर्गच्छद् उत्साद् विमलाज्जलस्य
स्रोतोऽस्ति सम्यक्सलिलहीनमादौ ॥
वेगेन तत्तु प्रवहद् ह्रदादेः
सम्मिश्रणाद् आविलतां प्रयाति ॥ ४० ॥
तद्वत् प्रवक्तुर्विमलाद् मुखोत्थात्
स्वच्छानि निर्गत्य कथात्मकानि ॥
स्रोतांसि वार्त्तान्तरमिश्रणेन
मिथ्याविलानि क्रमशो भवन्ति ॥ ४१ ॥

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तस्माच्च वेदादिरपौरुषेयः
स ब्रह्मनिःश्वासभवोऽस्ति विद्वन् ॥
इत्यत्र देशे चलितः प्रवादस्
तथोऽन्वितो वेति विचारणीयं ॥ ४२ ॥

वेदविद्वानुवाच ॥

यत् पूर्वतोऽद्यावधि भारतेऽस्मिन्
ऐतिह्यमस्मिन् विषये प्रसिद्धं ॥
श्रद्दामहं तत्र करोमि सम्यक्
वेदन्यथा वेत्ति भवान् ब्रवीतु ॥ ४३ ॥

सत्यार्थवाच ॥

अस्मिन् गरिष्ठे विषये नितान्त
मावश्यकं तत्त्वविनिर्णयोऽस्ति ॥
तस्मात् स्वपक्षाग्रहमन्तरेण
चेष्टावहै सत्यविनिश्चयाय ॥ ४४ ॥
यदत्र भूयः सुविचार्यं मन्ये
तत्सर्वमेतर्हि मतं वदामि ॥
यथाच भावेऽहमनाग्रहेण
तादृग्भावेन भवान् ब्रवीतु ॥ ४५ ॥

वेदविद्वानुवाच ॥

भवान् यदस्मिन् विषये ब्रवीतु
तत्सर्ववादे खमनो निवेश्य ॥

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ओघामि पश्चाग्रहमन्तरेव

यथाऽऽह नैयायिकवृत्तिकारः ॥ ४६ ॥

तथाच न्यायसूत्रवृत्तौ विश्वनाथः ॥

"वादाधिकारिणस्तु तत्त्वबुभुत्सव" इति ॥

सत्यार्णवाच ॥

हे विद्वन्मत्र वादादौ प्रार्थनीयः परेश्वरः ॥

स सत्यतत्परावावां ज्ञात्वा सत्यं नयेदिति ॥ ४७ ॥

हे एक शाश्वतानन्त सर्वज्ञानाकरेश्वर ॥

अत्रौ सत्यार्थिनावावां दयादृष्ट्या विलोकय ॥ ४८ ॥

सत्यस्याग्रेसरे स्वामिन् कुरु साहाय्यमावयोः ॥

तत्त्वं न शक्नुवो गन्तुं नीतिमप्राप्य तावकीं ॥ ४९ ॥

अथाहमत्र वादादौ किञ्चिदन्यद् महाशय ॥

तत्त्वान्वेषणमुद्दिश्य वक्तुमिच्छामि सम्प्रति ॥ ५० ॥

सर्वत्र दृश्यते लोके विविधा मतभिन्नता ॥

तत्रानेकानि जायन्ति कारणानि मनीषिणः ॥ ५१ ॥

अत्रादौ मानुषी बुद्धि र्मितिग्रस्तिर्निसर्गतः ॥

सम्यग् ज्ञानाय गूढानां विषयाणां न कल्पते ॥ ५२ ॥

सामान्यापेक्षया येषां प्रवृत्ताः सन्ति बुद्धयः ॥

भूयो विचारिका ग्रस्तिरमीषामपि दृश्यति ॥ ५३ ॥

रागद्वेषादिभिः क्षिप्ता भूय इत्थत्वकारणात् ॥

विचारस्खलितं पक्षमाश्रयन्ति बुधा अपि ॥ ५४ ॥

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मया विवक्षिते भावे संशयो येन नापनेत् ॥
तदर्थमत्र दास्यामि दृष्टान्तान् कांश्चन स्फुटान् ॥ ५५ ॥ यथा
वेश्यासेवादिके नाना व्यसने यो रतो युवा ॥
तद्भोगप्रतिबन्धानां दृढं वैरं करोति सः ॥ ५६ ॥
शास्त्रेषु लौकरोक्तेषु व्यसनं प्रतिषिध्यते ॥
घोरा च नारकी पीडा फलं तस्य प्रदिश्यते ॥ ५७ ॥
अतो निषेधमाकर्ण्य शास्त्रोक्तं व्यसनी युवा ॥
स्वभोगरोधकं शास्त्रं काममोहाद् व्रतीयते ॥ ५८ ॥
कदाचिच्चास्य चित्तान्तर्भावित्वा दुर्गतेः स्मृतिः ॥
उत्पद्यतेऽखिलान् कामान् नीरसान् विदधाति च ॥ ५९ ॥
न भोगप्रतिबन्धः स्याद् नास्तिक्ये खीक्रियते सति ॥
इत्थं विचार्य्य सोऽनिष्टं शास्त्रं निष्कीर्तुमिच्छति ॥ ६० ॥
ततः स तस्य शास्त्रस्य प्रमाणानि परीक्षितुं ॥
प्रवृत्तो निर्णयं न्याय्यं कथं कुर्याद् दुराग्रहात् ॥ ६१ ॥
तथा रागादिभिः क्लृप्ताः सुविचारासहिष्णुभिः ॥
प्रामाणिकानि शास्त्राणि जना वर्ज्जन्ति मोहिताः ॥ ६२ ॥

पुन यथा ॥

दानादिकर्मभिः पापं व्यसनादि विशुध्यति ॥
इत्याद्यसन्मतादेशि शास्त्रमन्यत् प्रकल्प्यताम् ॥ ६३ ॥
एतन्मतानुसारेण सुकरं पापशोधनं ॥
त्यजेयं व्यसनं कस्मादित्यन्यो धन्यटो वदेत् ॥ ६४ ॥

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अतः स दृष्टये शास्त्रे प्रीत्या कामानुमन्तरि ॥
प्रामाणिकत्वमेतस्य निश्चेतुं नाभिकांक्षति ॥ ६५ ॥

पुन र्यथा ।

त्यक्त्वा मतं स्वदेशीयं यो गच्छति मतान्तरं ।
स प्रायशः स्वदेशीयै र्जनैराक्रुश्यते भृशं ॥ ६६ ॥
मतान्तरग्रहाज्जन्यां हानिमाशोक्य तादृशीं ।
प्रायो मतान्तरदेवमाचरन्ति समे जनाः ॥ ६७ ॥
अतो विदेशिशास्त्राणि न पश्यन्ति कदापि ते ॥
कदाचित् तानि सत्यानि विद्येरन्निति शंकया ॥ ६८ ॥
वेदा ते तानि पश्येयुस्तदा देवेव मोहिताः ॥
तद्दोषग्राहिणो भूत्वा सुविचारं न कुर्वते ॥ ६९ ॥
दृढप्रमाणसिद्धेऽपि सति शास्त्रे विदेशिनि ॥
ते दार्ढ्यं तत्प्रमाणस्य न गच्छन्ति दुराग्रहात् ॥ ७० ॥
अन्यच्च यो मते यस्मिन् सक्तवान् यौवनावधि ॥
स भूरि प्रीयते तस्मिन् सहसा च न वर्ज्यति ॥ ७१ ॥
कुरूपं स्वं शिशुं माता यथा जानाति सुन्दरं ।
तथा ते स्वे मते दोषं द्रष्टुं नेच्छन्त्यसत्यपि ॥ ७२ ॥
सम्यक् प्रमाणहीनेऽपि सति तस्मिन् मते निजे ।
तस्याग्रहेण शास्त्रे न बोधयन्त्यप्रमाणतां ॥ ७३ ॥
अतो हे विज्ञ तत्त्वस्य दृढया खीचिकीर्षया ॥
उभाव् आवामिमं वादमिदानीमारभावहै ॥ ७४ ॥

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वेदविद्यानुवाच ॥

वादेषु सावधानेन भवितव्यं मनीषिणा ॥
विघ्ना हि भूरयः सन्ति तत्त्वप्राप्तिविरोधिनः ॥ ७५ ॥
इतश्चिं यद्यदेतस्मिन् विषये प्रोक्तवान् भवान् ॥
अन्येवं तत् समीचीनं तत्र मे विद्धि सम्मतिं ॥ ७६ ॥
अतीवावश्यकं मन्ये खयं तत्त्वस्य निर्णयं ॥
तत्प्राप्तिमन्तरा हानि र्भविताऽत्र परत्र च ॥ ७७ ॥
यदीश्वरोऽस्मदादिभ्यो ज्ञानचक्षुः प्रदत्तवान् ॥
तद्वारा बलतः कार्यं तत्त्वरत्नावलोकनम् ॥ ७८ ॥

सत्यार्थुवाच ॥

यथार्थं भवता प्रोक्तमेतद् वादाधिकारिणा ॥
इदानीं श्रूयतां तावद् यन्मया कथयिष्यते ॥ ७९ ॥
अथो यच्छब्दनित्यत्वं सूत्रयामास जैमिनिः ॥
तन्न खीक्रियते विद्वन् गौतमस्यानुयायिभिः ॥ ८० ॥
यद्वा शब्दस्य नित्यत्वं यद्यप्यङ्गीक्रियेत तु ॥
तथापि नातु तन्नाम वेदप्रामाण्यसिद्धये ॥ ८१ ॥
यतश्चेच्छब्दनित्यत्वात् सिध्येद् वेदस्य नित्यता ॥
ग्रन्थानां तर्हि सर्वेषामेव सिध्येदनादिता ॥ ८२ ॥
नित्यत्वाच्चेत् वेदस्य प्रामाण्यं साधितं भवेत् ॥
प्रामाण्यं तर्हि सर्वेषां ग्रन्थानां सिद्धिमाप्नुयात् ॥ ८३ ॥
इत्थं वेदादिभिः सर्वैः शास्त्रसिद्धानुमादिभिः ॥

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ज्ञतानामपि ग्राह्याणां प्रामाण्यं साधितं भवेत् ॥ ८४ ॥
किन्त्वन्यं यं भवान् वादं श्रुतिप्रामाण्यसिद्धये ॥
इदानीमुक्तवानस्मि तत्रापत्तिं शृणोतु मे ॥ ८५ ॥
आदौ वेदादिशास्त्राणां वक्ष्ये इत्यन्तमादितः ॥
तत्सर्वोत्पत्तिमुद्दिश्य मतं वक्ष्यामि चात्मनः ॥ ८६ ॥
ये ब्राह्मणादयो वर्णा निवसन्त्यत्र भारते ॥
ते आर्य्यनामकाद् वंशात् कस्माच्चिज्जज्ञिरे पुरा ॥ ८७ ॥
यस्मूलादुदपद्यन्त पारसीकादयोऽन्वयाः ॥
तस्मादेवार्य्यनामानो लोका अप्युदपद्यत ॥ ८८ ॥
अमीषाम् एकमूलत्वं पुराहृत्तविचारणात् ॥
तत्तद्देशीयभाषाणां सादृश्यादोपलभ्यते ॥ ८९ ॥
प्राचीना भावती भाषा धातुनामविभक्तिषु ॥
आर्य्याणां भाषया तुल्या ज्ञायते संस्कृताख्यया ॥ ९० ॥
या यास्वन्या विदेशीया भाषाः संस्कृतभाषया ॥
सदृश्यः सन्त्यहं तासां नात्र वक्ष्यामि विस्तरं ॥ ९१ ॥
एतस्मिन् विषये विद्वन् नानाभाषाविशारदैः ॥
मनोयोगं वृथं विद्धि बुधैराधुनिकैः कृतं ॥ ९२ ॥
तद्विस्तरस्य जिज्ञासा भावती यदि जायते ॥
तदा तद्विषयेऽन्यो कोपि ग्रन्थो विलोक्यतां ॥ ९३ ॥
विद्यामेरुर्यना यद्वत् प्राचलद् भारते सदा ॥
तथाऽस्याः पारसीकेऽपि प्रचारोऽभवत् पुरा ॥ ९४ ॥

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आर्य्यावासादिमो वासः क्वचित् पारसिकेऽभवत् ॥
त्यक्त्वाऽमुं नीडतं पश्चादमी भारतमाययुः ॥ ९५ ॥
विश्वास्थानां प्रबन्धानामभावाद् अत्र भारते ॥
तेषामुपस्थितेः कालो विनिर्णेतुं न शक्यते ॥ ९६ ॥
समापञ्चसहस्रेभ्यः किञ्चिदूनं समान्तरं ॥
तत्कालाद् अद्यपर्य्यन्तमतीयायेति बुध्यते ॥ ९७ ॥
ते आर्य्याः प्रथमा आसन् भारतस्य निवासिनः ॥
अनास् तद्भिन्नवंशीयाः न्यूषुः पूर्वेऽत्र नीडति ॥ ९८ ॥
अमी वेदेषु शब्द्यन्ते क्वचिद् दस्यादिनामभिः ॥
तदा तैः साकमार्य्याणां प्रावर्त्तिष्ट च विग्रहः ॥ ९९ ॥

यथा ऋग्वेदे ५१ सूक्ते ऽष्टमी ऋक् ॥

"विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रंधया शासदव्रतान् शाकी
भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन" ॥ ८

अपिच १०३ सूक्ते तृतीया ऋक् ॥

"स जातूभर्मा अदधान ओजः पुरो विभिन्दन्नचरद्दासीः ॥
विद्वान्वज्रिन्दस्यवे हेतिमस्यार्यं सहो वर्धया द्युम्नमिन्द्र" ॥ ३ ॥
अमी ऋगन्वितैर् आर्यैर् दस्यवः क्रमशो जिताः ॥ [इति ॥
खदेशान् प्राक्तनांस्त्यक्त्वा पर्वतादीन् समाश्रयन् ॥ २०० ॥
तेषां दस्यादिलोकानां शेषो भिल्लादिनामकः ॥
विन्ध्याचलादिदेशेषु दृश्यतेऽद्यापि सर्वधि ॥ २०१ ॥
अन्ये तु दस्यवः पूर्वमार्य्याणां वशमागताः ॥

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तन्मध्ये न्यूषु रत्याभिः प्रजाभिश्च सहामिवत् ॥ १०२ ॥
आदौ ते तार्थ्यवंश्यीया यदा भारतमाययुः ॥
तदा ते प्रथमं न्यूषु र्देशे यत्तन्नदान्तिके ॥ १०३ ॥
एतत् प्राचीनमन्वोक्तनानाऽर्थानां विचारणात् ॥
विवेकिभि र्विदेशीयैः पण्डितैरनुमीयते ॥ १०४ ॥
नद्यो हि तत्प्रदेशीयाः पञ्च सिन्धुर्नदोऽपि च ॥
भूयो मन्वेषु कथ्यन्ते यमुना च नदी तथा ॥ १०५ ॥
त्रयीमन्वेषु गंगा तु सङ्गम्यानं प्रकीर्त्यते ॥
इत्याहापाततः कश्चित् पर्य्यालोच्य त्वरीं बुधः ॥ १०६ ॥
यथा ऋग्वेदस्य १० मण्डले ६ अनुवाके ७ सूक्ते ६४ मन्त्रके ॥
"इमं मे गंगे यमुने सरस्वति" इत्यादि ॥
तस्मादार्य्यास्तदानीं न न्यवसन् आङ्गवीतटे ॥
तस्मात्तु पश्चिमाग्राणां विदूरेऽवेति बुध्यते ॥ १०७ ॥
पश्चात्तु मानवं शास्त्रं यस्मिन् काले व्यरच्यत ॥
तदानीं नीतदार्य्याणामधिकं विस्तृतोऽ भवत् ॥ १०८ ॥

यथा ॥ मनुसंहितायां द्वितीयेऽध्याये ॥

"सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ॥
तं देवनिर्मितं देशं ब्रह्मावर्त्तं प्रचक्षते ॥ १७ ॥
तस्मिन् देशे य आचारः पारम्पर्यक्रमागतः ॥
वर्णानां सान्तराणां स सदाचार उच्यते ॥ १८ ॥
कुरुक्षेत्रं च मत्स्याश्च पञ्चालाः शूरसेनकाः ॥

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एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनन्तरः ॥ २९ ॥
हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्त्तितः ॥ २१ ॥
आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ॥
तयोरेवान्तरं गिर्य्योरार्य्यावर्त्तं विदुर्बुधाः ॥ २२ ॥"
यदा देशान्तराद् आर्य्या भारतेऽब्दोपतस्थिरे ॥
तदा न तेषु वर्णानां भेदोऽभूदिति बुध्यते ॥ २०९ ॥
सर्वादिमेषु सर्वेषु वर्णभेदो न कथ्यते ॥
इति केचिद् विदेशीयाः प्रवदन्ति विपश्चितः ॥ २१० ॥
सर्वाद्यामधिकं किञ्चित् पर्य्यालोचनमन्तरा ॥
एतस्य तत्त्वमज्ञेयमित्यन्ये पण्डिता विदुः ॥ २११ ॥
यस्मिन् पुरुषसूक्ते तु वर्णसृष्टिरथोच्यते ॥
तत् सूक्तमन्यसर्वेभ्यो नूनं केचिद् विदुर्बुधाः ॥ २१२ ॥
स्वभावतस्तु मर्त्यानां वर्णभेदो न विद्यते ॥
इत्येतज् ज्ञायते युक्त्या प्रमाणेनापरेण च ॥ २१३ ॥
विप्रेषो यादृशः पश्चाद् ब्राह्मणानामजायत ॥
प्राक्काले तादृशो नासीदिति शास्त्रात् प्रतीयते ॥ २१४ ॥
यतो गार्ग्यादयो वंद्या जन्मना क्षत्रिया अपि ॥
विप्रा बभूवुरित्येतत् पुराणेष्वपि कथ्यते ॥ २१५ ॥
यथा ॥ विष्णुपुराणे ॥ ४ अंशे १९ अध्याये मन्त्रम् ॥

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"गर्गाच्छिनि क्षतो गार्ग्याः शैन्याः क्षत्रोपेता द्विजातयो बभूवुः ॥ ६ ॥

महावीर्यादुरुक्षयो नाम पुत्रोऽभूत् तस्य त्रयाऽरुणपुष्करिणौ कपिश्च पुत्रत्रयमभूत् तत्र त्रितयमपि पश्चाद्विप्रतामुपजगाम" ॥ इति ॥

अमीचेत् क्षत्रियाः सन्तो ब्राह्मणत्वमवाप्नुवन् ॥
तदा स्वाभाविको भेदो वर्णानां मन्यते कुतः ॥ ११६ ॥
भूपाश्च प्राक्तनाः केचित् चातुर्वर्ण्यमतिष्ठिपन् ॥
यदा तज्जनयामासुरित्यपि क्वचिदुच्यते ॥ ११७ ॥

यथा विष्णु पुराणे ४ अंशे ८ अध्याये ॥

"वृत्समदस्य शौनकश्चातुर्वर्ण्यप्रवर्त्तयिताभूत्" ॥
अपिच तत्रैवाध्याये ॥ "भार्गस्य भार्गभूमिरतश्चातुर्वर्ण्यप्रवृत्तिः"
अपिच ॥ मत्स्य पुराणे ॥
"चतुरो नियतान् वर्णान् त्वं स्थापयेति वरो ब्रह्मणा वसवे दत्तः ॥" अपिच वायु पुराणे ॥
"पुत्रो वृत्समदस्य च मुनको यस्य शौनकः ॥
ब्राह्मणाः क्षत्रियाश्चैव वैश्याः शूद्रास्तथैव च ॥
एतस्य वंशे समुद्भूता विविधैः कर्मभि र्द्विजाः" इति ॥
वेदाज्ञया स्वया भूपाश्चातुर्वर्ण्यमतिष्ठिपन् ॥
तदा निसर्गतो नृणां वर्णभेदः कथं भवेत् ॥ ११८ ॥
तच्च प्राक्तने काले स्वस्वप्राधान्यसिद्धये ॥

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विप्राणां ऋषिवाक्याच्च कलहः सुमहानभूत् ॥ ११९ ॥
वेदस्याध्यापने स्याम वयमप्यधिकारिणः ॥
इत्यैच्छन् ऋषियः ख्याता विश्वामित्रादयः पुरा ॥ १२० ॥
पौरोहित्ये विरोधश्च विश्वामित्रवशिष्ठयोः ॥
मिथो योऽभूत् तदुद्देशः ऋग्वेदे प्राप्यते स्फुटः ॥ १२१ ॥
सुदासः कस्यचिद्राज्ञः पौरोहित्यमुभावपू ॥
अकार्ष्टामिति सूक्तेभ्यस्तत्कृतेभ्यः प्रतीयते ॥ १२२ ॥
तत्रापू स्वसामर्थ्यं देवतानां प्रसादने ॥
स्वाधेते स्वयमित्येतत् तत्र सूक्तेषु दृश्यतां ॥ १२३॥
यथा ॥ सप्तममण्डलस्य द्वितीयानुवाकवर्त्तिनि षोडशे सूक्ते
वशिष्ठ आह ॥
"दूरादिन्द्रमनयन्ना सुतेन तिरो वैशन्तमतिपान्तमुग्रं ॥
पाशद्युम्नस्य वायतस्य सोमात् सुताद् इन्द्रो अपीता वशिष्ठान्"
इत्यादिना ॥
पुनस्तत्रैव ॥ "वशिष्ठस्य स्तवत इन्द्रो अश्रद् उरु तत्पुभ्यो
अक्षरोद् उ लोकं ॥"
पुनः ७ म० २ अ० प्रथमे सूक्ते स एवाह ॥
"इमं नरो मरुतः सश्चतानु दिवोदासं न पितरं सुदासः ॥
अविष्टना पैजवनस्य केतं दूनाशंक्षत्रमजरं दुवोयु" ॥
अपिच तृतीयमण्डलस्य चतुर्थेऽनुवाके पञ्चदशसूक्ते ॥
विश्वामित्र आह ॥ "महाँ ऋषिर्देवजा देवजूतो अस्तभ्नात्

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सिन्धुमर्णवं चक्रुश्चाः विश्वामित्रो यदब्रवीत् सुदासमभिप्रायत पुरोहितमिरिन्द्रः" ॥

पुनस्तत्रैव सूक्ते ॥

"य इमे रोदसी उभे अहमिन्द्रमतुष्टवं विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनमिति" ॥

पुनस्तास्यैव सूक्तस्य विलोक्यान्त्यान्त्यर्चोऽन्तिमाः ॥

वशिष्ठं मन्यकृद् यत्र विश्वामित्रोऽभिशस्तवान् ॥ १२४ ॥

यतस्तत्स्मरमाणस्य सूक्तस्यार्थः समुद्भिद्यन् ॥

वेदानुक्रमणीकारः एतद् व्याख्यानमुक्तवान् ॥ १२५ ॥

यथा ॥ "अन्या अभिशापार्थास्ता वशिष्ठदेविष्यो न वशिष्ठाः गृह्णन्तीति" ॥

अपिच तासाम्चां विषये बृहद्देवतायां शौनकेनोक्तं ॥

"श्रुतर्षा भिद्यते मूर्धा कीर्तनेन श्रुतेन वा ॥

तेषां बालाः प्रमीयन्ते तस्मात् तान्ता न कीर्त्तयेदिति" ॥

वेणादयश्च राजानो ब्राह्मणानां प्रधानतां ॥

असह्यां मेनिरे पूर्वमिति आख्येषु दृश्यते ॥ १२६ ॥

प्राचीनादैतरेयाख्याद् ब्राह्मणादयमद्भुतः ॥

दृष्टान्तः श्रूयतां विद्वन् भवता सुविचारिणा ॥ १२७ ॥

यथा ऐतरेय ब्राह्मणे ७ अध्याये ॥

"विश्वान्तरो ह सौवश्वनः प्रस्तोकान् परिचक्षाणो विश्वतपसं यज्ञमाजह्रे ॥ तद्वानुबुध्य प्रस्तोकास्तं यज्ञमाजग्मु स्ते ह

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तदन्तर्वेद्यासाञ्चक्रिरे ॥ तान् ह दृष्ट्वोवाच मापस्य वा इमे कर्मज्ञाः कर्त्तार आसते भूताया वाचो वदितारो यज्ञ्या पर्वा इमानुत्थापयेमे मेऽन्तर्वेदिमासिषवेति तथेति तानुत्था पयाञ्चक्रु ते होत्थाप्यमाना ददृविरे ये तेभ्यो भूतवीरेभ्यो ऽसितव्रताः काश्यपानां सोमपीथमभिजिग्युः पारिक्षितस्य जनमेजयस्य विकण्डपे यज्ञे तैत्ते तत्र वीरत्वन्त आसुः कश्चित् सोऽस्माकास्ति वीरो य इमं सोमपीथमभिजेष्यतीति ॥ अयमहमस्मि वो वीर इति होवाच रामो भार्गवेयो रामो ह्यास भार्गवेयोऽनूचान ब्राह्मणोविक्षेषां होत्तिष्ठतामुवाचापि नु राजन्नित्थं विदं वेदेरुत्थापयन्तीति" इत्यादिना ॥

तथा वेदाधिकारेण न सन्तुष्टाश्चिरन्तनाः ॥
विप्रा राजत्वमारोढुं समैहन्तेति बुध्यते ॥ १२८ ॥
एतत् परशुरामस्य चरित्रादनुमीयते ॥
असौ हि क्षत्रियान् हत्वा ब्राह्मणेभ्यो महीं ददौ ॥१२९ ॥

तथा च महाभारते पृथिवी काश्यपमुवाच ॥

"एतेषां पितरश्चैव तथैव च पितामहाः ॥
मदर्थं निहता युद्धे रामेणाक्लिष्टकर्मणा" इति ॥
निसर्गाद् वर्णभेदोऽस्ति जगानामत्र भारते ॥
इत्यत्र तेषु शास्त्रेषु प्रोक्तमस्ति सदृक्षयः ॥ १३० ॥
मयोदृतानि शास्त्राणि यानि वाक्यानि सन्मति ॥
तद्विचाराद् दृढा शंका शास्त्रोक्ते जायते मते ॥ १३१ ॥

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येनैतद्विषये विद्वन् स्फुटः स्यादाग्रहो मम ॥
तदर्थमत्र दृष्टान्तो भवता श्रूयतामयं ॥ १३२ ॥
यः साक्षी वादिनो निम्नः पक्षपाती च विद्यते ॥
स सत्यं निह्नुते सर्वं वादिवाक्यप्रकारकं ॥ १३३ ॥
परीक्षितस्तथासौ साक्षी यद्यद् वाद्यप्रकारकं ॥
अङ्गीकुर्यादवश्याऽपि तत् विश्वास्यं भवेत् समं ॥ १३४
अनेनेदं विवक्षामि ये पुराबहुतो ऽभवन् ॥
तेऽत्रत्यसम्प्रदायानां पक्षपातमकुर्वत ॥ १३५ ॥
अतो यद् यत्र कुत्रापि सम्प्रदायविरोधकं ॥
पुराणेष्वाप्यते वाक्यं तद् विश्वासोचितं भवेत् ॥ १३६ ॥
तथाच पूर्वमार्ग्येषु वर्णभेदो न सन्नपि ॥
यत्नेन यज्ञनां जज्ञे क्रमादित्यनुमीयते ॥ १३७ ॥
यतो यो देवसेवायां विद्यायाञ्च व्यवस्थति ॥
सर्वत्र शक्तिमाप्नोति पूजां चासौ दृढां भवः ॥ १३८ ॥
तस्माच्च यज्ञनामर्थाद् यज्ञस्त्रीणादिकारिणां ॥
प्राधान्यं मन्वुमारेभे पुरुषैः भिन्नकर्मभिः ॥ १३९ ॥
पश्चात् सन्तस्तु शास्त्राणां रचका ब्राह्मणाः स्वयं ॥
यथेष्टमात्ममाहात्म्यवर्णनं तत्र चक्रिरे ॥ १४० ॥
इदानीं यानि शास्त्राणि प्रचलन्त्यत्र भारते ॥
तेषामुत्पत्तिरेकस्मिन् काले नाभूत् क्रमेणतु ॥ १४१ ॥
परन्तु वैदिका मन्त्रा गानादेवस्तवात्मकाः ॥

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ग्राम्याद्यामादिमाः सन्ति समस्तानां न संग्रयः ॥ १४२ ॥
नानारूपैस्तदादित्यं प्रमाणैः परिचीयते ॥
वैलक्षण्येन भाषायास्तदीयाया विशेषतः ॥ १४३ ॥
यो वाचीं वैदिकीं पश्येत् संस्कृताद्याधुनातनीं ॥
स निःशङ्कं तयो र्मध्ये मन्वन्तर मानुयात् ॥ १४४ ॥
यद्यत् तयो र्विभाव्यादौ वैलक्षण्यं विलोक्यते ।
तद् वाण्याः परिणामेन क्रमशः समजायत ॥ १४५ ॥
अमी चिरन्तना मत्वा व्यरंसन्त यदा समे ॥
भाषा तदाऽऽर्यलोकानां ग्राम्याऽऽसीद् न तु संस्कृता ॥ १४६
नित्येन व्यवहारेण परिवम्य क्रमात् क्रमात् ॥
सा पाणिन्यादिभिः शेषे परिष्वक्ते समन्ततः ॥ १४७ ॥
तत्पश्चाज् जायमानायां प्राकृतौल्ल्यां शनैः शनैः ॥
साधारणा जनाः सर्वे जगुः संस्कृतभाषणं ॥ १४८ ॥
वाणी तु संस्कृता विद्भिः केवलैः भाविता सती ॥
ग्रन्थेषु रक्षिता चैव नाधिकां प्राप विक्रियां ॥ १४९ ॥
परिणामो मया यादृक् श्रौतवाण्याः प्रकाशितः ॥
तादृक्षमन्यदेशेषु भूतं विद्धि मुहुर्मुहुः ॥ १५० ॥
प्राचीना यावनी भाषा यादृग् आद्येषु दृश्यते ॥
ग्रन्थेषु तादृगन्येषु चरमेषु न लभ्यते ॥ १५१ ॥
देशान्तरेषु सर्वेषु तादृगेव विलोक्यते ॥
कालेनाविकृता कापि लोकभाषा न विद्यते ॥ १५२ ॥

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त्रैतेष्वमीषु मन्त्रेषु शक्रेन्द्रादिकदेवताः ॥
स्तूयन्ते सोमपानाय प्रशस्यन्ते च होटृभिः ॥ १५३ ॥
गवादि मे धनं देहि जयिनं कुरु मां रणे ॥
इत्यादीच्छन्ति देवेभ्यो यष्टारः सूक्तवादिनः ॥ १५४ ॥
या देवता विप्लवेन सेव्यन्ते भारतेऽधुना ॥
तासां ऋग्वेदमन्त्रेषु प्रायः क्वापि न गूयते ॥ १५५ ॥
रामः कृष्णो महादेवो दुर्गा काली भवान्युमा ॥
इत्येता नाभिधीयन्ते ऋचो मन्त्रेषु देवताः ॥ १५६ ॥
वेधा विष्णुश्च सूक्तेषु प्रकीर्त्यते क्वचित् क्वचित् ॥
क्वचिद् रुद्राभिधानोऽपि क्वचिद् देवः प्रशस्यते ॥ १५७ ॥
तत्रासौ विष्णुशब्दस्तु ज्ञायतां सूर्यवाचकः ॥
विष्णु र्यादृक् पुराणेषु तादृक् सूक्तेषु नोच्यते ॥ १५८ ॥
कथा तस्यावतारार्थां क्वापि मन्त्रेषु नेक्ष्यते ॥
तदीयां निखिलां वार्त्तां बुधाः पश्चादकल्पयन् ॥ १५९ ॥

वेदविदनुवाच ॥

इदं विचक्रमे विष्णुरित्याद्यादृगृगन्तके ॥
यदुक्तं केन रूपेण समाधत्ते भवानिदं ॥ १६० ॥

यथा २२ सूक्ते षोडशादय ऋचः ॥

अतो देवा अवंतु नो यतो विष्णुर्विचक्रमे ॥ पृथिव्याः सप्त धामभिः ॥ १६ ॥ इदं विष्णुर्विचक्रमे त्रेधा निदधे पदं ॥ समूढमस्य पांसुरे ॥ १७ ॥ त्रीणि पदा विचक्रमे विष्णुर्गोपा

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अदाभ्यः ॥ अतो धर्माणि धारयन् ॥ १८ ॥ विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ॥ इन्द्रस्य युज्यः सखा ॥ १९ ॥ तद्विष्णोः परमं पदं सदा पश्यंति सूरयः ॥ दिवीव चक्षुराततं ॥ २० ॥ तद्विप्रासो विपन्यवो जागृवांसः समिंधते ॥ विष्णो र्यत्परमं पदम् ॥ २१ ॥' इति वाजसनेयः ॥

लोकत्रयं त्रिभि र्यत्र क्रमै र्विष्णुर्विचक्रमे ॥
तदामनावतारस्य किं नोहेद्योऽत्र लभ्यते ॥ १६१ ॥
तथा भाष्ये हि वेदार्थप्रकाशाख्ये सुकीर्त्तिते ॥
एतासां श्रायणाचार्य ऋचामर्थमुदाहरत् ॥ १६२ ॥

सायणभाष्यम् ॥

समारोहो रवेरत्रतथा माध्याह्निकी गतिः ॥
ऋच्येतासु विवक्षन्त इत्याऽऽ नर्मवेदिनः ॥ १६३ ॥
यथा निरुक्तभाष्यस्य दुर्गाचार्यः प्रकाशयः ॥
स्वभाष्य एवमेतासामर्थं व्याकृतवाञ्छ्रुचां ॥ १६४ ॥
ऋच्यन्तिमासु यद् विष्णोः परमं पदमुच्यते ॥
एतेन बोध्यते विद्वन्नर्कस्योर्ध्वा स्थितिर्दिवि ॥ १६५ ॥
आकाशार्थेन यद् विष्णुपदशब्दः प्रसिध्यति ॥
इत्यस्मादपि मन्त्रोक्तं समाधानं दृढीकृतं ॥ १६६ ॥
तथैव वज्रशब्देन वह्निरत्रि विवक्षितः ॥
असौ पौराणिकाम्नायाद् वज्रो भिन्नोऽस्ति वैदिकः ॥ १६७ ॥
महुदो दिवा मरुतः पौरवेयाः समेऽभवन् ॥

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दैवी तेषां समुत्पत्ति र्विचारेऽत्र न सिध्यति ॥ १६८ ॥
यान् देवान् मन्त्रकर्त्तारः पिण्डप्राप्तान् सिषेविरे ॥
तांस्ते प्रासादयन् यज्ञैः खड्गतैक्ष्णानुवन् स्तवैः ॥ १६९ ॥
ये होत्रभि र्थरच्यन्त प्रशंसाभै दिवौकसां ॥
सूक्तांस्तान् मन्त्रसूक्तादिनामभिश्चक्षते बुधाः ॥ १७० ॥
सूक्तेषु केवलो येषु परमात्मा प्रशस्यते ॥
तान्यन्येभ्यो नवीनानि निर्द्दीयन्ते विचारिभिः ॥ १७१ ॥
तस्मात् पुरुषसूक्ताख्यं पुरुषस्य प्रशंसनात् ॥
सर्वादिमेषु सूक्तेषु गणनीयं न विद्यते ॥ १७२ ॥
अन्यानि ब्रह्मवादीनि संहितायां क्वचित् क्वचित् ॥
सूक्तान्यल्पानि दृश्यन्ते नूतनानि तु सान्यपि ॥ १७३ ॥
आदौ यदा मनुष्याणामादिमः सर्ज्जे पिता ॥
तदेश्वरं यथावुद्धि ज्ञात्वा सम्यगसेवत ॥ १७४ ॥
ऐश्वर्य्योल्लङ्घनात् तस्य यदा सिद्धि र्नगाम्य तु ॥
तदारभ्य परेशस्य ज्ञानं तस्याभ्यये ऽक्षत् ॥ १७५ ॥
अत्रेयन्मात्रमेतर्हि प्रसंगस्य वशाद् ब्रुवे ॥
इतः पश्चाद् गरोत्पत्ते र्विस्तरः क्रथविष्यते ॥ १७६ ॥
यदा तु वैदिका मन्त्रा यज्ञेष्वन्नाय नीयते ॥
तदानीमेश्वरं ज्ञानमतिदुष्करमिष्यत ॥ १७७ ॥
अनन्तं केवलं नित्यं विश्वकर्त्तारमीश्वरं ॥
हित्वा तदात्मना लोका नाना देवान् अमंसत ॥ १७८ ॥

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दृष्ट्वासम्भवोत्पत्तिः यया रीत्या बभूव तु ॥
इत्येतद्विषये विद्वन् विदधोमि निजं मतं ॥ १७९ ॥
अचेतनेष्वनेकेषु पदार्थेष्वनलादिषु ॥
महाप्रतापिनी शक्तिरीश्वरेण समर्प्यते ॥ १८० ॥
महारण्यानि दह्यन्ते वह्निना दुर्धरार्चिषा ॥
विशालाः पादपाश्चैव रुत्पाट्यन्ते च वायुभिः ॥ १८१ ॥
वेगेन स्रोतसां ग्रामा विलुप्यन्ति सवासिनः ॥
भूमिः सूर्य्यस्य रौद्रेण सप्तार्चिषः प्रतप्यते ॥ १८२ ॥
द्यावाभूमी सुवर्णेन द्योतयन् स्वेन तेजसा ॥
भानुर्योमाधिकारोव विभौ विक्रमते दिवि ॥ १८३ ॥
ऋतौ निरूपिते मेघा वर्षैः सिञ्चन्ति भूतलं ॥
नाना प्रसूयते शस्यं सिक्ता स्रष्टा च मेदिनी ॥ १८४ ॥
इत्यादिशक्तिमालोक्य स्थितामग्न्यनिलादिषु ॥
जनास्तान् चेतनान् प्रोचुर्देववच्च सिषेविरे ॥ १८५ ॥
अग्नेरिन्द्रस्य सूर्य्यस्य मरुतो वरुणस्य च ॥
देवत्वमित्यमज्ञानाद् मन्तुमारेभिरे जनाः ॥ १८६ ॥
महत्त्वाभंत्वभेदेन कथ्यन्ते देवताः श्रुतौ ॥
यथार्थो वक्ष्यमाणाया विचारेण प्रतीयते ॥ १८७ ॥

तथाच ऋग्वेदस्य २७ सूक्ते १३ ऋक् ॥

"नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः

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यजाम देवान् यदि शक्नवाम मा व्यायसः शंसमा वृक्षि देवाः" इति ॥ १३ ॥

इमे देवा यथा सर्वे कल्पिता न च वास्तवाः ॥
तथा तत्स्तावका मन्त्राः पौरुषेया भवन्त्यमी ॥ १८८ ॥
ऋषीत्यभिख्यया ख्याता ये ये मन्त्रानकल्पयन् ॥
वेदानुक्रमणीकारस्तत्तन्नामानि भाषते ॥ १८९ ॥
ऋग्वेदस्यादिमे सूक्ते विभिद्यन्ते द्विधर्षयः ॥
पूर्वे च नूतनाश्चेति प्रोक्ते मन्त्रकारिका ॥ १९० ॥ यथा ॥
"अग्निः पूर्वेभिर्ऋषिभिरीड्यो
नूतनैरुत स देवां एह वक्षति" ॥ इति ॥
पूर्वापरत्वमेतेषां यथा मन्त्रकृताम् अभूत् ॥
मन्त्राणां तद्वदुत्पत्तिं विदन् पूर्वापरोऽभवत् ॥ १९१ ॥
एतस्यां वक्ष्यमाणायामृचि स्तोत्रस्य मूलता ॥
स्वयं तत्कारिका विदन् पुनःशेपेन कथ्यते ॥ १९२ ॥

यथा २७ सूक्ते ४ ऋक् ॥

"इममूषु त्वमस्माकं सनिं गायत्रं नव्यांसं अग्ने देवेषु प्रवोचः" इति ॥ ४ ॥

यदा सुयोगतो राजा गृहस्थो वाऽवियज्ञत ॥
तदा स सूरिका सूक्तमुपयुक्तमचीकरत् ॥ १९३ ॥
मन्त्रास्तु भूरयो विदन्नेवं कार्यवशात् कृताः ॥
इत्येतत् तत्तदर्थस्य विचारेण प्रतीयते ॥ १९४ ॥

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यतो नामानि भूतानां संग्रामाद्यैरिभिः सह ।
पराजयश्च प्रभूणां भूयःसूक्तेषु कथ्यते ॥ १९५ ॥
प्राचीनैर्यज्वभिर्मन्त्रा दृष्टेऽरण्यन्त यादृशाः ।
तादृशा एव दृश्यन्ते प्रायः सर्वेऽधुनावधि ॥ १९६ ॥
ते देवस्तुतिमात्रार्थमाक्रियन्त पुरोधितैः ।
न कस्याप्याग्रहस्तेषु मतभेदस्य दृश्यते ॥ १९७ ॥
यान् देवस्तुतये कुर्मो मन्त्रांस्ते ब्रह्मसम्भवाः ।
इत्येतत् तत्कृतेः काले कोपि नामंस्त मन्त्रतः ॥ १९८ ॥
अतः सभूपनामानि युद्धादीनि समानि ते ।
स्वकालिकानि दृष्टानि स्तोत्रसूक्तेष्वकीर्तयन् ॥ १९९ ॥
यदा प्रालप्राप्तु सूक्तानि बुधाः पूज्यानि मेनिरे ।
तदाऽन्ये ब्रह्मजोक्तानि वस्तु मारेभिरे क्रमात् ॥ २०० ॥
ततश्च यानि कथ्यन्ते तत्र दृष्टानि भूभृतां ।
ब्रह्मोक्तिबाधनात् तानि समाधातुं चिचेष्टिरे ॥ २०१ ॥
अर्थस्त्वेतादृशो विदन् येषु मन्त्रेषु दृश्यते ।
तेषां कदापि नित्यत्वं मन्तुं नार्हन्ति पण्डिताः ॥ २०२ ॥
आदौ ते वैदिका मन्त्रा नासन् यज्ञेषु संहिताः ॥
मुखाकृतास्तु पूर्वेषां प्राचलन्नत्र भारते ॥ २०३ ॥
ये ये यै र्यैर्वसिष्ठाद्यैः स्तुता मन्त्रास्तु सूरिभिः ॥
ते ते तत्तत्कुलै र्मन्त्राः प्रारब्धन्तेति मन्यते ॥ २०४ ॥
ये ये मन्त्रा वसिष्ठेन व्यरचन्त पुरोधसा ॥

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तांस्तान् वशिष्ठजा दक्षः पुत्रपौत्रादयः क्रमात् ॥ २०५ ॥
तथा यान् यान् कविर्मन्वान् विश्वामित्रः प्रशीतवान् ॥
तांस्तान् ररक्ष तद्वंशः तदन्यकुलेष्वभूत् ॥ २०६ ॥
चिरात् परम्पराप्राप्तास्ते चिरन्ता यदाऽभवन् ॥
तदा महादरं तेषां कर्तुमारेभिरे जनाः ॥ २०७ ॥
यदर्थः स्वापि यः कोऽपि प्राचीनो भुवि जायते ॥
प्रायोऽद्भुतेन पश्यन्ति जनास्तं पूजयन्ति च ॥ २०८ ॥
अतो यद् वैदिकान् मन्त्रान् लोका दैवांस्तदाऽवदन् ॥
इत्यत्र विस्मयो विद्वन् न कर्त्तव्यो विचारिभिः ॥ २०९ ॥
ये ये च प्राक्तना मन्त्रान् श्रुतवन्तः पुरोधसः ॥
अमीषामपि दैवत्वं लोको मन्तुं प्रचक्रमे ॥ २१० ॥
तदा जनकृतौ निष्ठान् विकीर्णान् यत्र कुत्रचित् ॥
मन्त्रान् समग्रहीत् सर्वान् व्यासः पैलादिसंवृतः ॥ २११ ॥
स मन्त्रग्रन्थनाद् हेतो व्यास इत्यभिधीयते ॥
अर्थेन व्यासशब्दो हि ग्रन्थकर्त्रभिधायकः ॥ २१२ ॥
कृष्णो द्वैपायनो नाम्ना व्यासानां कथ्यतेऽन्तिमः ॥
प्रागग्ने भूरयोऽभूवन्निति पौराणिकी कथा ॥ २१३ ॥
एतत्तु वेदमाहात्म्यबृंहणाय प्रकल्पितं ॥
तद्वार्त्ता वास्तवी विद्वन् पुराणेषु न कथ्यते ॥ २१४ ॥
ऋगादिसंहिता व्यासः शिष्यैर्युक्तो यदाऽकरोत् ॥
तदानीमखिलार्थानां ग्राम्या नातिष्ठदादिवत् ॥ २१५ ॥

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परन्तु व्यवहारेण विदुषामुपयोगेन च ॥
सा भावा संस्कृतिं प्राप्य रूपमादत्त नूतनं ॥ २१६ ॥
यदा व्यासादयो मन्त्रान् व्यग्रथन् संहिताक्रमी ॥
तदाऽपि प्रायशः सर्वे मन्त्राः प्रत्ना अवेक्षत ॥ २१७ ॥
उत्पत्तिर्युगपत् तेषां समेषां तु न बुध्यते ॥
ते कालादेः पृथक्त्वेन व्यरच्यन्त शनैः शनैः ॥ २१८ ॥
मन्त्रेष्वेतु प्राक्तनैः साकमपि नूतानि कानिचित् ॥
सूक्तानि मिश्रयामासुः संहिताकारिणो बुधाः ॥ २१९ ॥
सूक्तानां यदृदन्येषामुक्तिः प्रत्ना प्रकाशते ॥
उक्तिः पुरुषसूक्तस्य तद्वत् प्रत्ना न भासते ॥ २२० ॥
तस्मात् पुरुषसूक्तं तत् संहिताक्रत्यमेष्यति ॥
प्रत्नं नासीद् नवं त्वित्थं तदुक्तेरनुमीयते ॥ २२१ ॥
ऋगादिलक्षणं विद्वन् यदाचार्यचतुष्टयं ॥
तदन्तर्गतमन्त्रामिदं जागीहि वर्णनम् ॥ २२२ ॥
यावन्तः संहिताः सन्ति मन्त्रा ऋक्संहितान्तरे ॥
मन्त्राणां तावतां रूपमादिमं तत्र दृश्यते ॥ २२३ ॥
तान् यादृशेन रूपेण चक्षुरादौ पुरोधसः ॥
ऋग्वेदे तादृशाकारास्ते दृश्यन्ते यथातथं ॥ २२४ ॥
मन्त्रास्तु सामगामानः सामवेदे भवन्ति ये ॥
ते सन्ति प्रायशः सर्वे ऋग्वेदावयवात्मकाः ॥ २२५ ॥
ऋचस्तस्यैव वेदस्य छिन्ना भिन्नाः सहस्रधा ॥

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उद्गातृभिः प्रयोज्यानि साम्नि सामानि जज्ञिरे ॥ २२६ ॥
मन्त्राश्च ये यजुर्वेदे चितास्तेष्वपि भूरयः ॥
ऋग्वेदावयवाः सन्ति रूपमादाय याजुषं ॥ २२७ ॥
अथर्वसंहितामध्ये ये मन्त्राः सन्ति संचिताः ॥
तेऽन्यत्रिवेदमन्त्रेभ्यो प्रायः सन्ति विलक्षणाः ॥ २२८ ॥
तत्रैकेऽर्थमिश्रापार्था आत्मरक्षार्थकाः परे ॥
दर्भाद्योषधयः काश्चित् सम्बोध्यन्ते च केषुचित् ॥ २२९ ॥
अथर्ववर्त्तिनानार्थविचारात् तस्य भूयसः ॥
मन्त्रान् ऋग्वेदमन्त्रेभ्यो नूनानाञ्च विवेकिनः ॥ २३० ॥
वेदानां संहिताः सर्वाः रचिताः प्राचलन् यदा ॥
तदानीं पण्डितास्तासां महाभ्यासमकुर्वत ॥ २३१ ॥
ये ये तदातनास्यासन् सर्वोत्कृष्टा विपश्चितः ॥
त वेदव्याकृतिं कर्त्तुमारभन्त यथामति ॥ २३२ ॥
एवं व्याकरणादीनां तद्व्याख्यानोपकारिणां ॥
वेदांगानां समग्राणां रचना क्रमशोऽभवत् ॥ २३३ ॥
विद्याव्युत्पत्तिमत्त्वा लोकाः प्राप्य ततः क्रमात्॥
नानानिगूढवादेषु प्रारभन्त प्रवर्त्तितुं ॥ २३४ ॥
जगत् कथं समुत्पेदे किमनाद्युत सादि तत् ॥
किं तस्य कोपि कर्त्ताऽस्ति कुतो विश्वं स सृष्टवान् ॥ २३५ ॥
स किं मूर्त्तोऽस्त्यमूर्त्तो गुणवानुत निर्गुणः ॥
इत्यादितत्त्वजिज्ञासा विदुषां धीष्वजायत ॥ २३६ ॥

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एतादृग्विषयोद्देशो वैदिकोपनिषत्कृताः ॥
क्षमाजन्मसुवीक्षाभ्यां विपश्चिद्भिरुदीर्यते ॥ २३७ ॥
प्रायः सर्वेषु सूक्तेषु ये पूज्यन्ते विभूमतः॥
तेषां दिवौकसामाद्यो महिमा क्रमशोऽश्नुते ॥ २३८ ॥
कुत्राप्युपनिषत्क्षेषां परमत्वं न मन्यते ॥
परन्तु केवलत्रात्र परमात्मा प्रशस्यते ॥ २३९ ॥
तत्पश्चाद् विदुषां मध्ये सञ्जातायामसम्मतौ ॥
नाना मतानि देशेऽस्मिन् नाना प्राचीचरन् बुधाः ॥ २४० ॥
एवं ज्ञातानि विद्वद्भिः स्वस्वमत्यनुसारतः ॥
वेदान्तन्यायसांख्यादिदर्शनानि प्रजज्ञिरे ॥ २४१ ॥
व्यासादिकल्पितेष्वेषुदर्शनेषु परस्परं ॥
महान् विपर्ययो नाना विषयेषु प्रकाशते ॥ २४२ ॥
निमित्तं जगतो ब्रह्म तच्चोपादानकारणं ॥
तद् ब्रह्म केवलं नित्यमिति व्यासेन मन्यते ॥ २४३ ॥
अथवा प्रकृतिर्नित्या परिणम्य स्वयं स्वतः ॥
संसारजनयित्रीति कपिलः सूरिरब्रवीत् ॥ २४४ ॥
ईश्वरः कोपि नास्तीति कपिलेन प्रकल्प्यते ॥
पतञ्जलिस्तु विश्वस्य ब्रूते स्रष्टारमीश्वरं ॥ २४५ ॥
सूक्ष्मैरनादिभिः सद्भिः परमाणुभिरीश्वरः ॥
सस्रर्ज विश्वमित्यादिमतं प्रोवाच गोतमः ॥ २४६ ॥
इमे मुनीतिशब्देन प्रसिध्यन्त्यत्र भारते ॥

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ते खेन खेन मार्गेण मम्यां मुक्तिं वदन्ति च ॥ २४७ ॥
परन्तु जैमिनिव्यासौ विना दर्शनकारकः ॥
सम्यक् प्रामाणिकः कोपि नास्तीत्यं केचिदूचिरे ॥ २४८ ॥ यथा
"अक्षपादप्रणीते च काणादे सांख्ययोगयोः ॥
त्याज्यः श्रुतिविरुद्धोंऽशः श्रुतैकशरणैर्नृभिः ॥
जैमिनीये च वैयासे विरुद्धांशो न कश्चन" ॥ इति ॥
अत्रैतत् तर्क्यते विद्वन् मान्यदेको मुनिर्यदि ॥
तदा किं भ्रान्तिरन्येषामपि नो सम्भवेदिति ॥ २४९ ॥
मुनिभ्यः कपिलादिभ्यः कथं व्यासो विशिष्यते ॥
भ्रान्तास्ते यदि तर्ह्यस्य प्रामाण्यं जायते कुतः ॥ २५० ॥
सम्यग् वेदानुसार्यस्ति जैमिनिव्यासयोर्मतम् ॥
वेदप्रतीपमन्येषामिति मीमांसका विदुः ॥ २५१ ॥
परन्तु तत्र पृच्छामि ये बुधास्त्रिरे श्रुतिम् ॥
अमी कथं विशिष्यन्ते कपिलादिगणादिति ॥ २५२ ॥
ऋषीणां वेदवक्तॄणां गणः प्रामाणिको यदि ॥
प्रामाण्यं कपिलादीनां कुतस्तर्हि न सिध्यति ॥ २५३ ॥
नानाशास्त्रेषु माहात्म्यं कपिलस्य प्रशस्यते ॥
पुत्रा भस्मीकृतास्तेन सगरस्येति कथ्यते ॥ २५४ ॥

तथाच रामायणे बालकांडे ४१ सर्गे उक्तं ॥

"श्रुत्वा तद्वचनं तेषां कपिलो रघुनन्दन ॥
रोषेण महताविष्टो हुंकारमकरोत् तदा ॥

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ततस्तेनाप्रमेयेण कपिलेन महात्मना ।
भस्मराशीकृताः सर्वे काकुत्स्थ सगरात्मजाः" ॥ इति ॥
एतादृशे न कर्त्तव्यो दोषारोपो महामुनौ ॥
इत्येतद् उक्तमुद्दिश्य व्यासो भागवतेऽब्रवीत् ॥ २५५ ॥ यथा ॥
"न साधुवादो मुनिकोपभर्जिता दवेन्द्रपुत्रा इति सत्त्वधामनि
कथं तमो दोषमयं विभाव्यते जगत्यविद्यात्मनि खे रजो भुवः ॥
यस्येरिता सांख्यमयी दृढेह नौ र्यतो मुमुक्षुस्तरते दुरत्ययं ॥
भवार्णवं मृत्युपथं विपश्चितः परात्मभूतस्य कथं पृथग्मतिर्" इति
अत्रावधीयतां विद्वन् स्वयं व्यासश्चकार यत् ॥
तस्मिन् भागवते श्रद्धा कपिलस्यास्ति कीदृशी ॥ २५६ ॥
या नौः परात्मभूतेन तेन सांख्यमयी कृता ॥
तया नरास्तरन्तीति स्वयं व्यासेन कथ्यते ॥ २५७ ॥
मुनिः परात्मभूतोऽभूद् वस्तुतः कपिलो यदि ॥
तर्ह्यप्रामाण्यमेतस्य न्यायतः सम्भवेत् कथं ॥ २५८ ॥
पुनस्तदुक्तसांख्येन विमुक्तिर्यदि गम्यते ॥
तदा प्रामाणिकत्वेऽस्य संशयः क्रियते कुतः ॥ २५९ ॥
अतो भागवतं ये ये बुधाः प्रामाणिकं विदुः ॥
प्रामाण्यं कपिलस्यामी मन्तुमर्हन्ति सर्व्वथा ॥ २६० ॥
ये पञ्चमेऽवतारे तु भगवान् कपिलोऽभवत् ॥
प्रोचे च सांख्यमित्येतदपि भागवते श्रुतं ॥ २६१ ॥

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यथा १ स्कन्धे ३ अध्याये १० श्लोकः ॥

"षष्ठमः कपिलो नाम सिद्धेशः कालविप्लुतं ॥
प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम्" इति ॥ २६२ ॥
प्रामाण्ये कपिलस्येत्थं शास्त्रसिद्धान्तिते सति ॥
समं प्रामाण्यमुभयोः कपिलव्यासयो र्भवेत् ॥ २६३ ॥
मुनी प्रामाणिकावेतौ ये प्रावर्त्तयतां मते ॥
तयो र्मध्ये विपर्य्यायो महानस्तीत्यवादिषं ॥ २६४ ॥
तयो र्मध्ये तु तादृक्षो विपर्य्यायः प्रकाशते ॥
तयो र्यथार्थता नैव सम्भवत्युभयो र्बुध ॥ २६५ ॥
परन्त्वेकतरं विद्वन् तयो र्वेदान्तसांख्ययोः ॥
तत्त्वप्रतीपमित्येतत् स्वीकर्त्तव्यं न संशयः ॥ २६६ ॥
अतो यन्नोभयोः सम्यक् तयोः प्रामाण्यमुच्यते ॥
तच्छास्त्रं भ्रमशास्त्रमस्ति पौरुषेयस्य सर्वज्ञः ॥ २६७ ॥
तथाचात्यशास्त्रस्य प्रामाण्ये खण्डिते सति ॥
विद्वांसस्तत्र विश्वासं कर्त्तुं नार्हन्ति मर्मिकाः ॥ २६८ ॥
मतानि दर्शनोक्तानि क्रमशो जज्ञिरे यथा ॥
मतं पौराणिकं तद्वद् विविधं क्रमशोऽजनि ॥ २६९ ॥
ये सूक्ष्मबुद्धयो विज्ञा भारतेऽभोदयत्मत ॥
ते सांख्यन्यायवेदान्तान् स्वमत्या समकल्पयन् ॥ २७० ॥
तदूनबुद्धयस्त्वन्ये काव्यशक्तियुता बुधाः ॥
मतानि लोकबोधानि पुराणादिष्वकल्पयन् ॥ २७१ ॥

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पुराणोपपुराणानां समयानां विचारतः ॥
अन्योन्यं मतभिन्नत्वं बहुधा तत्र दृश्यते ॥ २७२ ॥
शैवानि कानिचित् तेषां वैष्णवान्यपराणि तु ॥
अस्मिन् गरुडहये चाग्ने विशेषाः सन्ति भूरयः ॥ २७३ ॥
अतस्तान्याकराद् ग्राह्याद् एकस्माद् नोदमत्सत ॥
ग्रन्थैर्मन्थैस्तु भूयोभि र्थरथस्तेति बुध्यते ॥ २७४ ॥
परेश्वरस्य निःश्वासात् सर्वज्ञस्योदयादि यत् ॥
अंशेषु तस्य ग्राह्यस्य मिथो बाधो न सम्भवेत् ॥ २७५ ॥
प्रोक्तस्य सिद्धये विद्वन् खस्य वादस्य सम्मति ॥
इतिहासपुराणानां तत्त्वं वक्ष्यामि विस्तरात् ॥ २७६ ॥
सर्गो दिवौकसां वंशश्चरित्राणि च भूभृतां ॥
इत्यादयः पुराणानां विषयाः पञ्च कीर्त्तिताः ॥ २७७ ॥ यथा ॥
"सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ॥
वंशानुचरितं चैव पुराणं पञ्चलक्षणम्" इति ॥
परन्त्वेतानि सर्वाणि पञ्च लक्षाणि केष्वपि ॥
पुराणेषु न दृश्यन्त इति तत्त्वारगा विदुः ॥ २७८ ॥
यस्मिन् यस्मिंश्च ये येऽर्थाः पुराणेऽन्तर्गता इति ॥
तत्तत्संक्षेपणं साम्ने पुराणे किञ्चिदुच्यते ॥ २७९ ॥
यानीदानीं पुराणानि प्रचलन्त्यत्र भौतले ॥
तन्मध्ये केषुचिद् साम्यसंज्ञितोऽर्थो न लभ्यते ॥ २८० ॥
साम्ने तत्तत्पुराणस्य श्लोकसंख्या च योच्यते ॥

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कस्मिन्नधीयतो प्रायो नेच्छते पञ्चलक्षके ॥ २८१ ॥
भविष्यब्रह्मवैवर्त्तनामधेयपुराणयोः ॥
अर्थादिवर्णनं मात्स्ये पुराणे ह्येवमुच्यते ॥ २८२ ॥ यथा ॥
"यत्राधिकृत्य माहात्म्यमादित्यस्य चतुर्मुखः ॥
अघोरकल्पवृत्तान्तप्रसंगेन जगत्स्थितं ॥
मनवे कथयामास भूतग्रामस्य लक्षणं ॥
चतुर्दशसहस्राणि तथा पञ्चशतानि च ॥
भविष्यं चरितप्रायं भविष्यं तदिहोच्यते" इति ॥
पुनर्यथा ॥ "रथन्तरस्य कल्पस्य वृत्तान्तमधिकृत्य यत् ॥
सावर्णिना नारदाय कृष्णमाहात्म्यसंयुतं ॥
यत्र ब्रह्मवराहस्य चरितं वर्ण्यते मुहुः ॥
तदष्टादशसाहस्रं ब्रह्मवैवर्त्तमुच्यते" इति ॥
इदानीं यत् पुराणन्तु भविष्याख्यमवाप्यते ॥
तदन्तःस्था भविष्योक्तिः प्रायः क्वापि न लभ्यते ॥ २८३ ॥
एतर्हि ब्रह्मवैवर्त्तपुराणं यच्च दृश्यते ॥
तत्र प्रोवाच सावर्णिः किन्तु नारायणो मुनिः ॥ २८४ ॥
रथन्तरस्य कल्पस्य वृत्तान्तस्तत्र नास्ति च ॥
इत्यादि वर्त्तमानस्य पुराणस्येदानीं स्फुटं ॥ २८५ ॥
अतो यद्यत् पुराणेषु वक्तुं पूर्वमविद्यत ॥
तन्मध्ये बऊलं खुत्तमिति कैश्चन मन्यते ॥ २८६ ॥
चरित्रमार्थवंशानामादिमं जघटे यथा ॥

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तथा यथातथं विद्वन् पुराणादिषु नोच्यते ॥ २८७ ॥
तद् आदिमं पुराणन्तमादौ ग्रन्थेष्वनर्पितं ॥
पितृणां प्रमुखात् पुत्रैः समाकर्ण्य क्रमात् क्रमात् ॥ २८८ ॥
यत् पूर्वेषां मुखादेवं पुराणन्तं निगम्यते ॥
तत् प्रायो विक्रियां विद्वन्नचिरेण प्रगच्छति ॥ २८९ ॥
यद् वृत्तं यौवने कोपि परवक्त्रात् निगम्यति ॥
सर्वं तद्विस्तरं पश्चात् सम्यक् स्मर्तुं न शक्यति ॥ २९० ॥
यदाच वार्द्धकं प्राप्य तत्कथां विवृणोति सः ॥
तदा स तात्त्विकीं वार्त्तां विकरोति स्मृते भ्रमात् ॥ २९१ ॥
इत्थं परम्पराप्राप्ताः पुराणकथा बुध ॥
तद्वक्तॄणां स्मृते र्दोषाद् जायन्तेऽन्यतमिश्रिताः ॥ २९२ ॥
अन्यख्यानवक्तारः पुराणप्रकीर्त्तने ॥
अत्युक्त्या प्रायशो राज्ञामसंकुर्वन्ति सद्गुणान् ॥ २९३ ॥
प्राचां राज्ञां चरित्राणि सूताः संसत्सवर्णयन् ॥
इत्येषा सर्वदा रीति र्भारते प्राचरत् पुरा ॥ २९४ ॥
पूर्वेषां भूभुजां श्लाघां श्रुत्वा तद्वंशसम्भवाः ॥
मही पालाः प्रसीदन्ति सत्कुर्वन्ति च मागधान् ॥ २९५ ॥
अन्यख्यात्यकृतार्थानां चरित्राणां निगमनात् ॥
दृढं सामान्यलोकानां जायते चित्तरञ्जनं ॥ २९६ ॥
अतस्तोषाय भूपानां लोकचित्तप्रसादनाय च ॥
अवान्तरीः कथाः सूताः पुराणेष्वमिश्रयन् ॥ २९७ ॥

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इत्थं परम्परायातां सूतवक्त्रैरिरावधि ॥
कथानां संहिता ब्रह्मे विभज्यिद्भिरदश्यत ॥ २९८ ॥

तथा च विष्णुपुराणे उक्तं ॥

"आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः ॥
पुराणसंहितां चक्रे पुराणार्थविशारदः ॥" इति

परन्तु संहिता बादृक् पुराणानामभूत् पुरा ॥
इदानीं तादृशी विद्वन् वर्त्तमाना न दृश्यते ॥ २९९ ॥

ग्लानै र्मतेषु मूलेषु व्यायमानेषु भारते ॥
विकारो विविधस्तादृक् पुराणेष्वप्यजायत ॥ ३०० ॥

इदानीं सात्त्विकादीनां प्रभेदेन त्रिधात्मकः ॥
विभागः क्रियते तेषां पाद्ममात्स्यपुराणयोः ॥ ३०१ ॥

तन्मध्ये सात्त्विकानीति खण्डितानि महाप्रभ ॥
विष्णोः सर्वाधि माहात्म्यं कीर्त्तयन्ति विशेषतः ॥ ३०२ ॥

द्वितीयस्तदृशो विद्वन् तामसो योऽभिधीयते ॥
तदन्तरे महादेवो विशेषेण प्रशंस्यते ॥ ३०३ ॥

अन्यच्च राजसाख्येषु पुराणेषु विशेषतः ॥
माहात्म्यं ब्रह्मणस्यास्य देवीनां वा प्रकीर्त्यते ॥ ३०४ ॥

तन्मध्ये केषुचिद् विष्णोः परमात्मत्वमुच्यते ॥
अन्येषु परमात्मत्वं महादेवस्य कथ्यते ॥ ३०५ ॥

किन्तु स्वयं तयोरेकः परमात्मेति यन्मतं ॥
तत् पूर्वं भारते नासीन् न ब्रह्मस्तदपश्यत ॥ ३०६ ॥

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यदा ह्यग्न्यादिदेवानां वैदिकानां बभूवुरुत्तमाः ।
तदा महादरं प्राप्तु ब्रह्मविष्णुमहेश्वराः ॥ २०७ ॥
कथं प्राधान्यमेतेषां मन्वन्तरेष्वभूदिति ।
इत्येतत् साध्यतं सम्यग् विनिश्चेतुं न शक्यते ॥ २०८ ॥
अतीतेषूपनिषद्वेकमेव विश्वस्य कारणं ।
ब्रह्मादिनामभिर्विदन् प्रायः सर्वत्र गद्यते ॥ २०९ ॥
यत्तु वह्वृचोऽप्येकं ब्रह्म रुद्रादिसाधने ।
अवस्थात्रयमादत्ते इति विघ्नैरमन्यत ॥ २१० ॥
मतास्तु देववत् तर्हि ब्रह्मविष्णुमहेश्वराः ॥
सर्गादिसाधका मन्वन्तरभक्ता बुधैस्ततः ॥ २११ ॥
ब्रह्मा कर्ता हरिर्भर्ता संहर्ता च महेश्वरः ॥
इति त्रयः परा देवाः सन्ति शास्त्रेषु कीर्तिताः ॥ २१२ ॥
एवं रामायणे तेषां त्रयाणां महिमोच्यते ॥
प्रायश्च भारते तेषां सर्वेषां दृश्यतेऽर्चना ॥ २१३ ॥
क्रमात्तु वेधसः शैवा लोके प्राधान्यमुद्यताः ॥
लोके च वह्वधेऽत्यन्तं महिमा हरिरुद्भवोः ॥ २१४ ॥
पुराणपारदृश्वेतद् येन रूपेण साध्यते ॥
सर्वं तद्विस्तरं विद्वन् मम वक्त्राद् निशामय ॥ २१५ ॥
केचित् बुधा विदेशीया महाभारतवेदिनः ॥
कांश्चित् तदन्विनः स्वल्पान् नूत्नान् आऽऽ विचारज्ञात् ॥२१६
यत् तत्र भारते प्रायः सर्वत्र प्राप्यते मतं ॥

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तस्य प्रतीयमन्यत्र दृश्यतेऽन्यन्मतं क्वचित् ॥ २१७ ॥
खण्डा मिथो विरुद्धार्थास्ते नैकस्मिन्मतेऽसि ॥
ज्ञाताः पूर्वापराक्षित्यं तत्त्वज्ञैरनुमीयते ॥ २१८ ॥
मतं तु प्राक्तनत्वेन ज्ञातं यत्र विलोक्यते ॥
स ग्रन्थो बुध्यते खण्डो यत्र नूनं स नूतनः ॥ २१९ ॥
ज्ञप्तस्य परमात्मत्वं येषु खण्डेषु कथ्यते ॥
ते खण्डाः सकला नूना निर्धीयन्ते विचारिभिः ॥ २२० ॥
यस्मादेतन्मतोद्भूतो भारतेऽन्यत्र गाप्यते ॥
एतच्च मतमन्येभ्यो मतेभ्यो भाति नूतनं ॥ २२१ ॥
तस्माच्च यत्र ज्ञप्तस्य परब्रह्मत्वमुच्यते ॥
सा ख्याता भगवद्गीता नूतनाऽस्तीति बुध्यते ॥२२२ ॥
आदौ बुधैर्बदाऽऽरि महाभारतसंहिता ॥
तदा सा भगवद्गीता तदन्तर्न व्यरच्यत ॥ २२३ ॥
यदा पश्चात्तु ज्ञप्तस्य वर्द्धते महिमा भुवि ॥
तदा गीतां बुधाः ज्ञात्वा संहितायाममेलयन् ॥ २२४ ॥
विष्णोश्च यत्र रामादिष्ववतारः प्रकीर्त्यते ॥
रामायणस्य तं सर्गं नूनं केचिद् बुधा विदुः ॥ २२५ ॥
विचारचक्षुषा विद्वन् पुराणस्य दर्शनात् ॥
यद् रामज्ञप्तयोस्तत्त्वं प्रतिभाति तदुच्यते ॥ २२६ ॥
अयोध्याभूमिपो रामः कश्चिदासीच्चिरन्तनः ॥
प्रतापी दिग्विजेता च तत्र शंका न विद्यते ॥ २२७ ॥

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ज्ञात्वा मथुरानाथः बान्धवानां सहायतां ।
महायुद्धेऽकरोदित्यं पुराऽऽत्मात् प्रक्षिप्यति ॥ २२८ ॥
गुणैः शौर्येण वा लोके तावुभौ कीर्तिमाप्नुतः ॥
तयो र्देवत्वबुद्धिस्तु न कर्त्तव्या मनीषिभिः ॥ २२९ ॥
अत्युक्त्या तच्चरित्राणि कीर्त्तयन्तः कविव्रजाः ॥
ग्रनैः ग्रनैस्तयोः ख्यातिं लोकेऽत्यन्तमवर्द्धयन् ॥ २३० ॥
तयोश्च वास्तवी वार्त्ता यदा लोको विसस्मरे ॥
तदा तौ देववद् मन्तुं मुग्धाः प्रारभिरे जनाः ॥ २३१ ॥
यावद् गुणी पुमान् कोऽपि वर्त्ततेऽत्र महीतले ॥
तावत् तद्देवतावुद्धिं कर्तुं लोका न ग्रमुयुः ॥ २३२ ॥
यतो मनुष्यवद् नित्यमाचरन्तं न देववत् ॥
लोकास्तं सकलाः साक्षाद् विलोकन्ते दिने दिने ॥ २३३ ॥
यदा तु भूतजालुग्नः परलोकं ययावसौ ॥
तदा मिथ्याकथोत्पत्तिरमुद्दिश्य सम्भवेत् ॥ २३४ ॥
यदार्थः प्राज्ञनो विद्वन् भुवि यः कोपि दृश्यते ॥
तं लोकाः सर्वदेशीया आद्रियन्ते स्वभावतः ॥ २३५ ॥
ग्रतश्च ये गुणै र्मर्त्या लोके प्राप्तमहोन्नतिं ॥
जनैः पश्चाद्भवैस्तेषामादरः क्रियते महान् ॥ २३६ ॥
देवत्वहीनयो र्यद्वद् भारते रामकृष्णयोः ॥
देवत्वबुद्धिरत्येदे तथाऽन्येषां नृणामपि ॥ २३७ ॥
सुरा ह्यांग्रेन भूमक्षुवीरयोर्दृष्ट्वावतरन् ॥

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इत्यादौ कथ्यते विद्वन् महाभारतपर्वणि ॥ २२८ ॥
वेदस्य विस्तरं विद्वन् स्वयं निश्चेतुमिच्छसि ॥
अंशावतरणाभिख्यः सर्गस्तस्मिं विलोक्यतां ॥ २२९ ॥
अन्यच्चैतादृशत्युक्तिः सदा भारतगीयते ।
अज्ञानमात्रसम्भूता प्रपञ्चाख्य निरन्तरं ॥ २३० ॥
सुख्याते शंकराचार्ये कपिले च महामुनौ ॥
अवातारीत् स्वयं विष्णुरित्याद्यः शास्त्रकारिकः ॥ २३१ ॥
इदानीमपि देशेऽस्मिन् क्वचु प्रेतेषु केषुचित् ॥
अपौरुषेयमाहात्म्यं लोकैरारोप्यते मुधा ॥ २३२ ॥
मुहम्मदानुगाः केचिदेतद्देशनिवासिनः ॥
पीरेतिसंज्ञया ख्याता विभ्रमन्ते क्वचित् क्वचित् ॥ २३३ ॥
पुरस्कृत्याधिकेन ये तेषां प्रसिध्यत्यत्र गीयते ॥
पुष्पोत्सर्गादिना तेषां लोकाः कुर्वन्ति पूजनं ॥ २३४ ॥
श्रद्धया तेषां मृतासूनां रोगिसुस्थीकृतिर्भवेत् ॥
इत्यादिर्महिमा तेषु निष्ठो मूर्खैः श्रद्धीयते ॥ २३५ ॥
पूर्वावधद्यपर्यन्तमित्थं भारतगीयते ॥
क्वचां दैवीकृते मोघा रीतिः प्रत्यक्ष विलोक्यते ॥ २३६ ॥
पूर्वं न प्राचलत् पूजा केषुचस्थात्र भारते ॥
इत्यस्य सिद्धये विद्वन् प्रमाणान्तरमुच्यते ॥ २३७ ॥
प्राग् विक्रमार्कशाकादेरब्दपञ्चशतान्तरे ॥
स्थिते बौद्धस्य धर्मस्य प्रारम्भो भारतेऽभवत् ॥ २३८ ॥

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यान् यान् वेदानुगा देवान् आश्रियन्त तदातनाः ॥
तदुद्देशस्तु बौद्धानाम् आदिसूत्रेषु लभ्यते ॥ ३४९ ॥
हरिर्नारायणो ब्रह्मा वरुणः शंकरः शिवः ॥
कुबेरो वासवः शक्रः कथ्यन्ते तत्र देववत् ॥ ३५० ॥
यावन्ति त्वादिसूत्राणि बौद्धानामधुनावधि ॥
दृष्टानि तत्र तद्दृष्ट्वा नाम कृष्णस्य नेक्षितं ॥ ३५१ ॥
चेत् कृष्णस्यार्चना तस्मिन् प्राचलिष्यदनेहसि ॥
तदा स किन्न बौद्धेषु तेषु सूत्रेष्ववक्ष्यत ॥ ३५२ ॥
अतः सूत्राण्यरच्यन्त तानि यस्मिन्ननेहसि ॥
तदानीं विश्रुता नासीत् कृष्णपूजेति तर्क्यते ॥ ३५३ ॥
सूत्रेष्वन्येषु बौद्धानामदृष्टेष्वधुनावधि ॥
स्यान्नाम केशवस्योक्तमिति कश्चिद् बुधो वदेत् ॥ ३५४ ॥
तत्राहमुत्तरं दद्यां चेदेवं मन्यते भवान् ॥
तदा सूत्रोक्तिमन्विष्य तादृशीं दर्शयेदिति ॥ ३५५ ॥
छान्दोग्योपनिषत्कारो बुधः कश्चिद् चिरन्तनः ॥
कृष्णस्य देवकीसूनो र्घोरादिष्टत्वमुक्तवान् ॥ ३५६ ॥ यथा ॥
'तद्धैतद् घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाच' इत्यादि
परन्त्वस्मिन् स्थले कृष्णो देवत्वेन न कथ्यते ॥
न वा प्रयुज्यते शब्दस्तदीयादरवाचकः ॥ ३५७ ॥
छान्दोग्योपनिषद् यस्मिन् काले ऽकारि चिरन्तने ॥
तदा स देवकीसूनुः ख्यातोऽभूदिति बुध्यते ॥ ३५८ ॥

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तद्देवतस्य बुद्धिस्तु कर्त्रे न प्राधवत् तदा ॥
इत्यादरार्थनिर्देशिस्तच्छब्दाभावात् प्रतीयते ॥ ३५९ ॥
यदाह कृष्णमुद्दिश्य महाभारतकारकः ॥
आवाभ्यां साध्यतं विद्वन् दृश्यतां तस्य विक्रमः ॥ ३६० ॥
तस्य युद्धादिकार्य्येषु प्रवृत्तिर्यत्र कथ्यते ॥
स तत्र मर्त्यवत् प्राय आचरन्निति वर्ण्यते ॥ ३६१ ॥
युद्धेषु खस्य रक्षायै शत्रूणां नाशनाय वा ॥
स प्रायो दैविकीं शक्तिं प्रयुञ्जानो न दृश्यते ॥ ३६२ ॥
पुनः समासहस्राणि नानातीर्थेषु दुष्करं ॥
तपः स तप्तवानित्थं वनपर्वणि कथ्यते ॥ ३६३ ॥
पुनः खर्लेष्वनेकेषु भारते तत्र केशवः ॥
ऋषिर्नारायणो ऽसीति प्रोक्तमस्ति महात्मभिः ॥ ३६४ ॥

यथा कृष्णेनोक्तं ॥

"त्वं चैवाहं च कौन्तेय नरनारायणौ स्मृतौ" इति ॥
पुनः शिवार्चको भूत्वा तं सखीकं प्रसाद्य च ॥
कृष्णो वरानवापेत्थं दानधर्मे प्रकीर्त्यते ॥ ३६५ ॥
भूयः कृष्णो हरेरंशः प्रोच्यते तत्र भारते ॥
भूयश्च परमात्मत्वं तस्य तत्रैव कथ्यते ॥ ३६६ ॥
कृष्णः कृष्णाद् हरेः केशादेकशृङ्गादुदायत ॥
इत्यादौ प्रोच्यते विद्वन् महाभारतपर्वणि ॥ ३६७ ॥ यथा ॥

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व्यास उवाच ॥

"तैरेव सार्द्धन्तु ततः स देवो जगाम नारायणमप्रमेयं ॥
अनन्तमव्यक्तमजं पुराणं सनातनं विश्वमनन्तरूपं ॥ ६३०६ ॥
स चापि तद्वदधात्मर्व्वमेव ततः सर्व्वे संबभूवुर्हरर्क्षां ॥
सचापि केशौ हरिरुद्धवर्ण शुक्लमेकमपरं चापि कृष्णं ॥३३०७
तौचापि केशौ निविशेतां यदूनां
कुले स्त्रियौ देवकीं रोहिणीं च ॥
तयोरेको बलदेवो बभूव
योऽसौ श्वेतस्तस्य देवस्य केशः ॥
कृष्णो द्वितीयः केशवः सम्बभूव
केशो योऽसौ वर्णतः कृष्ण उक्तः" ॥ ६३०८ ॥

यथाच भारते केशात् कृष्णस्योत्पत्तिरुच्यते ॥
तथाऽऽह वैष्णवाभिख्ये पुराणेऽपि पराशरः ॥ ३६८ ॥ यथा
"एवं संस्तूयमानस्तु भगवान् परमेश्वरः ॥
उज्जहारात्मनः केशौ सितकृष्णौ महामुने ॥
उवाच च सुरानेतौ मत्केशौ वसुधातले ॥
अवतीर्य भुवो भारक्लेशहानिं करिष्यतः ॥
सुराश्च सकलाः खांशैरवतीर्य महीतले ॥
कुर्वन्तु युद्धमुन्मत्तैः पूर्वोत्पन्नैः महासुरैः ॥
ततः क्षयमशेषाणां दैतेया धरणीतले ॥
प्रयास्यन्ति न सन्देहो मदुत्पातविचूर्णिताः ॥

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वसुदेवस्य या पत्नी देवकी देवतोपमा ॥
तस्यामष्टमो गर्भो मत्तेजो भविता सुराः ॥
अवतीर्य च तत्रायं कंसं घातयिता भुवि ॥
कालनेमिसमुद्भूतमित्युक्ताऽन्तर्दधे हरिः" इति ॥
अस्तोत्रयत्ततो विष्णुं देवमानवोद्भवः स्तुतः ॥
गीतायां तस्य छाया स्य परमात्मत्वमुच्यते ॥ ३६९ ॥

यथा भगवद्गीतायाम् अर्जुन उवाच ॥

"परं ब्रह्म परं धाम पवित्रं परमं भवान् ॥
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुं ॥
आहुस्त्वामृषयः सर्वे देवर्षि नारदस्तथा ॥
असितो देवलो व्यासः स्वं चैव ब्रवीषि मे" इति ॥
यथा च भारते विष्णुं मत्तोऽन्यं न प्रशस्यते ॥
तथा भूयः पुराणेषु मत्तोनान्यमीक्षते ॥ ३७० ॥
तथा हि ब्रह्मवैवर्तपुराणे नूतनोऽर्चना ॥
सराधावाचछायास्तु विष्णोरेव प्रदिश्यते ॥ ३७१ ॥
यथा वाचस्य छायास्य महिमा तत्र दृश्यते ॥
तथाऽन्येषु पुराणेषु नेक्ष्यते वैष्णवादिषु ॥ ३७२ ॥
तथाच छायामुद्दिश्य विविधा मतविक्रिया ॥
जज्ञे घनैः घनैरित्थं भाति ब्रह्मपरीक्षणात् ॥ ३७३ ॥
यत्काले यन्मतं जातं प्रचचाराच भारते ॥
तदा तत्पोषकं नूनं शास्त्रं जज्ञे तदेकृभिः ॥ ३७४ ॥

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शैवानां वैष्णवानाञ्च स्वं स्वं देवं प्रशंसतां ॥
मिथो द्वेषः पुराणेषु यादृग् भात्यथ तद् ब्रुवे ॥ ३७५ ॥
या दक्षयज्ञनाशस्य कथा शास्त्रेषु कथ्यते ॥
ततः प्राग् वैष्णवान् शैवा अरन्धन्निति बुध्यते ॥ ३७६ ॥
विष्णोः शिवस्य वा पक्षं गृहीत्वा तत्तदर्चकाः ॥
महिम्ने स्वस्वदेवस्य पुराणादीन्यकल्पयन् ॥ ३७७ ॥
तन्मध्ये केषुचिद् विष्णुः पुराणेषु प्रशस्यते ॥
आक्रोशः शिवभक्तानां क्रियते च क्वचित् क्वचित् ॥ ३७८ ॥
चेत् पाद्मस्योत्तरं खण्डं पुराणस्य भवान् पठेत् ॥
तदा विष्णवर्चनापुष्टिमत्यन्तां तत्र वेत्स्यति ॥ ३७९ ॥
अशेषं विष्णुपूजाया विष्णुभक्तेश्च विस्तरं ॥
तत्खण्डे पार्वतीं रुद्रो बोधयन्निति कथ्यते ॥ ३८० ॥
समाप्ते तर्हि रुद्रेण विष्णुमाहात्म्यकीर्त्तने ॥
तौ पार्वतीशिवौ विष्णु मार्चतामित्यमुद्यते ॥ ३८१ ॥
पुन र्देवत्रयस्यैको हरिरादरमर्हति ॥
इत्येकदा भृगुः प्रोचे यथा तत्रैव कथ्यते ॥ ३८२ ॥

यथा पाद्म उत्तरखण्डेऽन्तिमाध्याये भृगुरुवाच ॥

"रजस्तमोगुणोद्रिक्तौ विधीशानौ सुरोत्तमौ ॥
शैनौ मया न पूज्यौ तौ विप्राणान्द्विसत्तमाः ॥
शुद्धसत्वमयोविष्णुः कल्याणगुणसागरः ॥
नारायणः परं ब्रह्म विप्राणां दैवतं हरिः" इति ॥

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पुन भागवते विदन् स्वयं ब्रह्मा प्रजापतिः ॥
ईदृक्षैर्वचनै र्विष्णुं प्रशंसन्निति कथ्यते ॥ १८३ ॥
यथा २ स्कन्धे ६ अध्याये ॥ ब्रह्मोवाच ॥
"नाहं न यूयं यदतां गतिं विदु
र्न वामदेवः किमुतापरे सुराः ॥
तन्मायया मोहितबुद्धयस्त्विदं
विनिर्मितं चात्मसमं विचक्ष्महे ॥ १६ ॥
यस्यावतारकर्माणि गायन्ति ह्यस्मदादयः ॥
न यं विदन्ति तत्त्वेन तस्मै भगवते नमः" ॥ १७ ॥ इत्यादिना
पुनः पद्मपुराण उत्तरखण्डे ब्रह्मोवाच ॥
"व्यापकोऽयं सदा विष्णुः परमात्मा सनातनः ॥
अनादिनिधनः श्रीमान् भूतात्मा भूतभावनः ॥
यस्मादहं हि संजातः सोयं विष्णुः सदावतु ॥
सोऽयं कालस्य कालो वै सोऽयं मम तु पूर्वजः" ॥
पुन यथा ॥ "स पिता जनिताऽस्माकं कीर्त्यते मधुसूदनः" ॥
अन्येषु लैंगकौर्मादिपुराणेषु महाप्रभु ॥
तुच्छत्वेनोच्यते विष्णुः प्राधान्येन महेश्वरः ॥ १८४ ॥
प्रधानत्वार्थमेकेषु जल्पन्तो हरिवेधसौ ॥
प्रादुर्भूय महालिंगमग्निरूपमलक्ष्यत् ॥ १८५ ॥
ततस्तल्लिंगमाहात्म्यदर्शनाद् हरिवेधसौ ॥
महेश्वरमार्चतामित्थं पुराणे लैंग उच्यते ॥ १८६ ॥

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यथा विष्णुपुराणस्य १७ अध्याये ॥

"आवयोरभवद्युद्धं सुघोरं रोमहर्षणं ॥
प्रलयार्णवमध्ये तु रजसाद्यैरयोः ॥
एतस्मिन्नन्तरे विष्णुमभवद्भावयोः पुरः ॥
विवादशमनार्थञ्च प्रबोधार्थञ्च भास्वरं ॥
ज्वालामालासहस्राढ्यं कालानलशतोपमं ॥
क्षयवृद्धिविनिर्मुक्तमादिमध्यान्तवर्जितं ॥
अनौपम्यमनिर्देश्यमग्र्यं विश्वसम्भवं ॥
तस्य ज्वालासहस्रेण मोहितो भगवान् हरिः ॥
मोहितं प्राह मामत्र परीक्षावोभिसम्भवं ॥
अधो गमिष्याम्यनलस्तम्भस्यानपमस्य च ॥
भवानूर्द्धं प्रयत्नेन गन्तुमर्हति सत्वरः ॥
एवं व्याहृत्य विश्वात्मा स्वरूपमकरोत्तदा ॥
वाराहमहमप्येवं हंसत्वं प्राप्तवान् सुराः ॥
एवं वर्षसहस्रन्तु त्वरन्विष्णु रधो गतः ॥
नापश्यदल्पमप्यस्य मूलं विष्णुस्य शूकरः ॥
तावत् कालं ततोऽत्यूर्द्धं महमप्यरिसूदनाः ॥
सत्वरं सर्व्वयत्नेन तस्यान्तं ज्ञातुमिच्छया ॥
श्रान्तो न दृष्ट्वा तस्यान्तमहमूर्द्धादधोगतः ॥
तथैव भगवान्विष्णुः श्रान्तः सव्रस्तलोचनः ॥
सर्व्वदेवभवस्तूर्ण्णं मुत्थितः स महावपुः ॥

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समागतो मया सार्द्धं प्रविपत्य भयान्मुहुः ॥
मायया मोहितः शम्भोस्तस्थौ संविग्नमानसः ॥
पृष्ठतः पार्श्वतश्चैव चाग्रतः परमेश्वरं ॥
प्रविपत्य मया सार्द्धं सस्मार किमिदं किमिति ॥
तदा समभवत्तत्र सनादं शब्दलक्षणं ॥
ओं ओमिति सुरश्रेष्ठाः सुव्यक्तं श्रुतलक्षणं ॥
किमिदं किमिति सञ्चिन्त्य मया तिरुन्महास्वनं ॥
त्रिकूस्थ दक्षिणे भागे तदापश्यत् सनातनम्" इत्यादि ॥

पुनर्यथा ॥

"पद्मसंस्थं तथा लब्ध्वा जजाप भगवान् हरिः ॥
अथ दृष्ट्वा कलावर्णं ऋग्यजुःसामलक्षणं ॥
ईशानमीशमुकुटं पुरुषाख्यं पुरातनं ॥
अघोरहृदयं हृद्यं वामगुह्यं सदाशिवं ॥
सद्यपादं महादेवं महाभोगीन्द्रभूषणं ॥
विश्वतः पादवदनं विश्वतोक्षिकरं हरं ॥
ब्रह्मणोधिपतिं सर्गस्थितिसंहारकारणं ॥
तुष्टाव पुनरिष्टाभिर्वाग्भिर्वदनमीश्वरम्" इति ॥
पुनः पुराणकर्त्तारः खलदेवासुरोधिनः ॥
मिथो भेदेन कुर्वन्ति तत्तदालयवर्णनं ॥ ३८७ ॥
वैकुण्ठमन्यलोकेभ्य ऊर्द्ध वर्त्तीति वैष्णवः ॥
पुराणकारकः पाद्मे पुराणे समुदाहरत् ॥ ३८८ ॥

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पुनश्च ब्रह्मवैवर्तपुराणे ब्रह्मखण्डे

त्रयोदश एव लोकानां मध्ये ऊर्द्धतमः कृतः ॥ ३८९ ॥

परन्तु शैवयो र्विद्वन् शिवधर्मपुराणयोः ॥

ऊर्द्धस्थः सर्वलोकेषु शिवलोक इतीर्य्यते ॥ ३९० ॥

शैवानां वैष्णवानाञ्च मिथो योऽस्ति विपर्य्ययः ॥

अयं तत्साधकै र्वाक्यैः स हि लोके प्रसिध्यति ॥ ३९१ ॥

अत् लेखाङ्कित् पुराणानां नवीनत्वमवादिषं ॥

एतस्य सिद्धये विद्वन् प्रमाणान्तरमुच्यते ॥ ३९२ ॥

वाराणस्यादितीर्थानां महिमा यत्र कीर्त्तितः ॥

पुराणेष्वीदृशाः खण्डा विलोक्यन्ते सुभूरयः ॥ ३९३ ॥

येषां तु तत्र तीर्थानां नाना माहात्म्यमुच्यते ॥

नूनानि कानिचित्तेषामिति तत्त्वविदो विदुः ॥ ३९४ ॥

परन्तु येषु नूनानां तीर्थानां महिमा कृतः॥

अमी पौराणिकाः खण्डा नूना स्युरिति सिध्यति ॥ ३९५ ॥

यद् उत्कलेऽस्ति सुख्यातं जगन्नाथस्य मन्दिरं ॥

आ तस्य निर्मितेः प्रायः षट्शताब्दान्तरं गतं ॥ ३९६ ॥

तदीयनिर्मितेः कालो यो निर्णीतस्तथा मया ॥

स वाक्याद् ग्रन्थकारस्य विश्वास्यस्य प्रतीयते ॥ ॥ ३९७ ।

तीर्थानामुत्कलस्थानां महिमा यत्र गद्यते ॥

तत्रैतन्मन्दिरं ब्राह्मे पुराणे परिकीर्त्तितं ॥ ३९८ ॥

अतस्तत्कीर्त्तनाद् विद्वन् मन्दिरस्य कृतेरत्र ॥

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तदादिमः पुराणस्य इति भूतेति बुध्यते ॥ ३९९ ॥
श्रीरंगश्रीकठाद्रिस्थदेवमन्दिरकीर्तनात् ॥
तथा पाद्मस्य नूनत्वं पुराणस्य प्रतीयते ॥ ४०० ॥
ये ये खण्डाः पुरस्तेषु दृश्यन्ते तीर्थसंस्तवाः ॥
तदुत्पत्तिः प्रकारेण वक्तव्यत्वेन मन्यते ॥ ४०१ ॥
सुख्यातिं खलतीर्थस्य सदा तीर्थबुभूषवः ॥
यत्नेन वर्धयन्तीति लोके सर्वत्र दृश्यते ॥ ४०२ ॥
यदा कस्यापि तीर्थस्य कीर्तिं देवमवर्धत ॥
तदा तत्पोषकः खण्डः पुराणान्तरमेत्यत ॥ ४०३ ॥
किञ्चामुष्मेऽमुको देवः स्थाने प्रादुरभूदिति ॥
तत्स्थानपुण्यतासिद्धौ प्राकल्प्यन्त कथा बुधैः ॥ ४०४ ॥
अन्यच्च भारतात् प्रच्याद्भूद् भागवतं ततं ॥
इत्येतत् सूचयत्येषा कथा भागवतोदिता ॥ ४०५ ॥
श्रुत्वा सूताद्विबोधाय महाभारतसंहितां ॥
तया सम्यङ् न सन्तुष्य व्यासश्चिन्ताकुलोऽभवत् ॥ ४०६ ॥
दिवस्ततोऽवरूढेन विप्रेण नारदेन सः ॥
पुनर्भागवतं चक्रे इति भागवते स्तुतं ॥ ४०७ ॥

यथा भागवते १ स्कन्धे ४ अध्याय उक्तं ॥

"इति भारतमाख्यानं कृपया मुनिना कृतं ॥ २५ ॥
एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ॥
सर्वात्मकेनापि यदा नातुष्यद्धृदयं ततः ॥ २६ ॥

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नातिप्रसीदद्धृदयः सरस्वत्यास्तटे शुचौ ॥
वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मवित्" इति ॥२७॥
तस्माच्च भारतोत्पत्तेः पश्चाद् भागवतोद्भवः ॥
बभूवेत्येवमाभाति खलु भागवतोक्तितः ॥ ४०८ ॥
वस्तुतो वोपदेवेन मुग्धबोधाख्यकारिका ॥
श्रुतं भागवतं केचिदाहुरत्यर्थपण्डिताः ॥ ४०९ ॥
इत्यादिकेन रूपेण पुराणानां परीक्षणात् ॥
तेषां पूर्वापरोत्पत्तिरप्रामाण्यं च सिध्यति ॥ ४१० ॥
पुराणकारिणे यस्मै मतं यादृगरोचत ॥
स तत्सृष्टिं स्वया बुध्या पुराणे स्वल्पतेऽकरोत् ॥ ४११ ॥
केचित् पुराणकर्त्तारः स्वमतस्थापनं दृढं ॥
कुर्वाणाः परशास्त्राणामपि कुर्वन्ति दूषणं ॥ ४१२ ॥
तन्मध्ये ब्रह्मवैवर्त्तपुराणस्य प्रणायकः ॥
वेदादिसर्वशास्त्राणां भ्रमशीलत्वमुक्तवान् ॥ ४१३ ॥

यथा ब्रह्मवैवर्त्तपुराणस्य प्राक्प्रकृतिखण्डस्थाः श्लोकाः ॥

"भगवन् यत् त्वया पूर्वं श्रुतं सर्वमभीप्सितं ॥
सारभूतं पुराणेषु ब्रह्मवैवर्त्तमुत्तमम् ॥
पुराणोपपुराणानां वेदानां भ्रमभञ्जनम् ॥
हरिभक्तिप्रदं सर्वं तत्त्वज्ञानविवर्द्धकं ॥
कामिनां कामदं चेदं मुमुक्षूणाञ्च मोक्षदम् ॥
भक्तिप्रदं वैष्णवानां कल्पवृक्षस्वरूपकम्" इति ॥

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मतान्येतर्हि भूरीणि शास्त्राणि भारते ॥
सामान्यपुरुषेष्टानि प्रचलन्तीति दृश्यते ॥ ४१४ ॥
तन्मध्ये कानिचिद् विद्वन् शास्त्राण्यैरव्यवर्जनैः ॥
जनैः प्रवर्त्तितान्यासन्निति लोके प्रसिध्यति ॥ ४१५ ॥
शास्त्राणि नूनानि खानि खानि मतानि ते ॥
स्वमत्या कल्पयामासुरिति नास्त्यत्र संशयः ॥ ४१६ ॥
स्वमत्याऽऽधुनिका लोकाः कल्पयन्ति पथो यथा ॥
तथाऽग्रे शास्त्रकर्त्तारः पथो नूतनकल्पयन् ॥ ४१७ ॥
मतं वेदत्यजो बौद्धो नूनं मद्दत्कल्पयत् ॥
स्वमत्या मतवाऽऽख्यं चक्रुर्वेदधृतस्तथा ॥ ४१८ ॥
चैतन्यो वल्लभाचार्य्यस्तथारामानुजादयः ॥
सर्वे मतानि नूतानि स्वया प्रावर्त्तयन् धिया ॥ ४१९ ॥
वर्षर्त्तावुर्व्वरा यद्वद् नाना सूते तृणादिकं ॥
तथैवात्यविद्वद्धी र्नानाशास्त्रप्रसूरभूत् ॥ ४२० ॥
आद्यासानेहसो विद्वन्नद्य यावत् कदापि न ॥
शास्त्राणां कल्पने बुद्धि र्विरराम विपश्चितां ॥ ४२१ ॥
केचिद् निगूढतर्केषु तत्पराः सूक्ष्मबुद्धयः ॥
षड्दर्शनादिशास्त्राणि विज्ञबोध्यान्यकल्पयन् ॥ ४२२ ॥
अन्ये तु देवसेवायां प्रीयमाणा विपश्चितः ॥
पुराणादीनि देवानां प्रशंसार्थमकुर्वत ॥ ४२३ ॥
तच्छास्त्रापौरुषेयत्वसाधनार्हो महाशय ॥

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मया प्रमाणलेशोऽपि तद्विचारान्न लभ्यते ॥ ३२४ ॥
खमत्या सुधियोऽन्यत्याः सर्वशास्त्राणि चक्रिरे ॥
इत्यस्य साधकं विदन् प्रमाणान्तरमुच्यते ॥ ३२५ ॥
पुरा ज्योतिर्विदोऽन्यत्याः पेशला भास्करादयः ॥
सिद्धान्तनामकान् ग्रन्थान् खविद्यायामकल्पयन् ॥ ३२६ ॥
मतानि तत्र ते खानि खानि प्रोच्य यथामति ॥
तत्तत्सिद्धायचेष्टन्त प्रमाणै र्युक्तिरूपिभिः ॥ ३२७ ॥
मिथो विपर्ययस्तेषु नानारूपो विलोक्यते ॥
एकोऽन्यस्य यथाशक्ति मतं खण्डितुमीहते ॥ ३२८ ॥
यत् साम्प्रतं विदेशीया बुधा भावर्त्तनात्मकं ॥
मतं धरन्ति तत् पूर्वमार्य्यभट्टोऽप्यमन्यत ॥ ३२९ ॥ यथा ॥
"भपञ्जरः स्थिरो भूरेवाहत्याहत्य प्रातिदैवसिकौ
उदयास्तमयौ सम्पादयति नक्षत्रग्रहाणाम्" इति ॥
असौ तु यन्मतं तथ्यं खमत्या निरधारयत् ॥
तद् ब्रह्मगुप्तनामाऽन्यो बुधः खण्डितुमैहत ॥ ३३० ॥
भूम्याकारप्रमाणादिविषये भास्करादयः ॥
नाना मतानि शास्त्रोक्तिविपरीतान्यतिष्ठिपन् ॥ ३३१ ॥
कूर्मस्य पृष्ठगा किंवा शेषाधारवती मही ॥
इत्याद्यविद्यया प्रोचुः पक्षलक्षणकारिणः ॥ ३३२ ॥
खमत्या तु प्रमाणेच्छुस्तत्त्वमन्विष्य भास्करः ॥
वसुन्धरां निराधारां गोलाकाराञ्च भावते ॥ ३३३ ॥ यथा ॥

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"भूमेः पिण्डः प्रशाम्यन्नवविरविकुजेज्यार्किनक्षत्रकक्षा
दृष्टेर्वृत्तो हृतः सन् खदनिखखखिखखोमतेजोमयोऽयं ॥
नान्याधारः खशक्त्यैव वियति नियतं तिष्ठति" इत्यादिना ॥
अपिच ॥ "मूर्त्तो धर्त्ता चेद् धरित्र्याखदन्यखखाप्यनोखैवम
नानवस्था ॥
अन्ये अवया चेत् खशक्तिः किमाद्ये खिन्नो भूमिर्" इत्यादिना॥
ग्राह्योक्ति र्गणितोदेशे उपपत्तिमती न चेत् ॥
तदा प्रामाणिकी न स्यादित्यसौ भास्करोऽवदत् ॥ ३२४ ॥
यथा ॥ 'अत्र गणितस्कन्धे उपपत्तिमानेवात्रमः प्रमाणम्' इति॥
ते भास्करादयः खस्या विद्यायाः पौरुषेयतां ॥
खीचक्रु र्ब्रह्मनिःश्वासात् तदुत्पत्तिश्च नोचिरे ॥ ३२५ ॥
नानासूत्रार्थपूर्णानां सिद्धान्तानां विचारणात् ॥
तत्कर्त्तृबाधियां शक्तिः सूक्ष्मता च प्रतीयते ॥ ३२६ ॥
चेत् तादृक्ग्राह्यशक्त्यर्थं प्राग् विदद्दोरकल्पत ॥
तदा कथं न सांख्यादिशक्तयेऽपि क्षमाऽभवत् ॥ ३२७ ॥
सिद्धान्तकल्पने शक्ता चेदासीत् पौरुषी मतिः ॥
तदा कथं न कल्पेत दर्शनादिप्रणीतये ॥ ३२८ ॥
सिद्धान्तवर्त्तिनी विद्या यथा गम्या नृणां धिया ॥
मतानि दर्शनोक्तानि तथा गम्यान्यसंशयं ॥ ३२९ ॥
यदि स्युः पौरुषेयाणि दर्शनानि तदा कुतः ॥
न तादृग्यद्य जायन्ते इति कश्चित् सुधीर्वदेत् ॥ ३३० ॥

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तत्राहमुत्तरं हृद्यां नवविद्याप्रकल्पने ॥
इदानीं सुधियोऽत्यल्पाः प्रायो बुद्धिं न युञ्जते ॥ ३४९ ॥
यत् प्रत्नाः ग्रन्थकर्त्तारः प्रोचुस्तस्य परीक्षणं ॥
अकृत्वा प्रायशो विज्ञाः स्वीकुर्वन्त्यधुनातनाः ॥ ३५० ॥
पूर्वं नैतादृशं नासीद् महता साहसेन हि ॥
चिरन्तनाः पण्डितास्तत्त्वनिर्णयाय विपेदिरे ॥ ३५१ ॥
वैदान्तिकाग्रणीः कश्चित् परमार्थपरायणः ॥
तत्प्राप्तये तत्त्वबाऊल्यं स्वस्वधीभिरकल्पयन् ॥ ३५२ ॥
अन्ये मूल्योत्तरादीनां ज्ञात्वातत्त्वबुभुत्सया ॥
परीक्षिपूर्वकं ज्योतिरादिविद्यां विनिर्ममुः ॥ ३५३ ॥
यथा च भारते विज्ञा दर्शनादीनि चक्रिरे ॥
तथा सूत्रेषु सर्वेषु भावर्षन्न विदेशिनः ॥ ३५४ ॥
'सर्वज्ञा यवना राजन् शूराश्चैव विशेषतः' ॥
इत्येषा यवनश्लाघा महाभारत उच्यते ॥ ३५५ ॥
ये सन्त्येतर्हि देशेऽस्मिन् मुसल्मानेति विश्रुताः ॥
तेभ्यश्चिरन्तनान् विद्धि यवनान् मदुदाहृतान् ॥ ३५६ ॥
ते पूर्वं यवनाः काव्ये साहित्ये च कलासु च ॥
अतीव प्रेमला भूत्वा विश्रूयन्ते मनीषिणः ॥ ३५७ ॥
विश्वोत्पत्त्यादितत्त्वस्य जिज्ञासन्तो मनीषिणः ॥
नानामतानि तत्रत्यास्तदुद्देशेनाकल्पयन् ॥ ३५८ ॥
ते ग्रन्थान् परमात्मादिविषये यामकुर्वत ॥

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तन्मध्ये भूरयो लोके प्रचलन्त्यधुनावधि ॥ ४५१ ॥
तद्भ्रान्त्यालोकनात् तेषां विदुषां तत्त्वमार्गगे ॥
मतेरत्यन्तगाम्भीर्यं सूक्ष्मता च प्रतीयते ॥ ४५२ ॥
तन्मध्येऽरिष्टतिल्याख्यो विबुधो लोकविश्रुतः ॥
आन्वीक्षिक्यादिविद्यासु नाना ग्रन्थान् प्रणीतवान् ॥ ४५३ ॥
यः कोपि तत्कृतान् ग्रन्थान् ज्ञानदृष्ट्या विलोकयेत् ॥
अमुं स गौतमादिभ्यो न्यूनं मन्तुं न शक्नुयात् ॥ ४५४ ॥
परन्त्वरिष्टतिल्याद्या यवना विबुधाः समे ॥
स्वां विद्यां स्वीयधीज्ञातां प्रोचुर्न स्वीश्वरोद्भवां ॥ ४५५ ॥
अमीषां सुधियां ज्ञानं पौरुषेयमभूद् यदि ॥
कुतः स्याद् गौतमादीनां ज्ञानस्यापौरुषेयता ॥ ४५६ ॥
इत्यादितर्कजाद् विद्वन् ग्राह्याणां गौतमादिभिः ॥
प्रोक्तानां पौरुषेयत्वं निःसन्देहं निगद्यते ॥ ४५७ ॥
नानादेवार्चना यद्वद् भारते दृश्यतेऽधुना ॥
तथैवामीषु पूर्वेषु प्राचलद् यवनेष्वपि ॥ ४५८ ॥
द्युनामकादिकान् देवान् देवी हेरादिनामिकाः ॥
प्रकल्प्य ते स्वया बुद्ध्या ज्ञानस्थाना सिषेविरे ॥ ४५९ ॥
मते तु नूतने पश्चात् तद्देशे विस्तृते सति ॥
ते सर्वे यवनाः शेषे मिथ्यादेवार्चनां जगुः ॥ ४६० ॥
इदानीं ज्ञापि सुस्थाते यवने तत्र नीहति ॥
तत्रत्यप्रलदेवानां पूजालेशोऽपि नेक्ष्यते ॥ ४६१ ॥

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विक्रीडांस्तु क्वचित् तत्र शून्यानां देवसद्मनां ॥
भग्नाः स्तम्भादयः स्तब्धा विलोक्यन्ते ऽधुनावधि ॥ ४६२ ॥
ये भारतीयशास्त्राणां ज्ञायते पौरुषेयता ॥
प्रोक्तानां तत्प्रमाणानामुपसंहार उच्यते ॥ ४६३ ॥
कश्चित् परेश्वरोऽस्तीति विदुर्मर्त्याः स्वभावतः ॥
तत्सृष्टिविरुपालोकाद् महिमा चास्य बुध्यते ॥ ४६४ ॥
यदा पिता मनुष्याणामादिमः सङ्गजे नरः ॥
तदा स ईश्वरं सम्यगज्ञासीद् मितधीरपि ॥ ४६५ ॥
यस्मिन् काले तु सोऽभ्यस्तदीश्वराज्ञाविलंघनात् ॥
तत्स्वादीश्वरज्ञानं क्रमात् तस्यान्वयेऽक्षसत् ॥ ४६६ ॥
यत्काले चार्यवंश्यीया लोका भारतमाययुः ॥
तदानीमीश्वरज्ञानं शुद्धं सम्यक् च नाधरन् ॥ ४६७ ॥
अतस्ते वैदिकान् मन्त्रान् कर्तुमारेभिरे यदा ॥
तदाऽग्नीन्द्रादिकान् देवाननर्थांस्तुतुर्भ्रमात् ॥ ४६८ ॥
पश्चाच्च कल्पयित्वाऽन्यान् इन्द्रादिभ्यो विलक्षणान् ॥
नाना ते पूजयामासुर्देवान् देवीभिरन्वितान् ॥ ४६९ ॥
एतेषां चापि देवानां विषये मतविक्रिया ॥
ग्रन्थैः ग्रन्थैः प्रजातेति भाति शास्त्रविचारणात् ॥ ४७० ॥
तद्वैषाम्यान्तरे देवः कतमः परमो भवेत् ॥
इत्यत्र शास्त्रकाराणां मिथो भाति विपर्ययः ॥ ४७१ ॥
वेदान्तादीनि शास्त्राणि यानि तत्त्वबुभुत्सवः ॥

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मुन्याख्याश्चकुरन्योन्यविरोधस्तेष्वदीक्ष्यते ॥ ४७२ ॥
कल्पे च वेदवेदांगपुराणादिकमग्रहे ॥
मनुष्यबुद्धगम्योऽर्थः कोपि क्वापि न दृश्यते ॥ ४७३ ॥
प्रलानां शास्त्रकाराणां वास्तवं चरितं च यत् ॥
कालात्ययेन तत्सूत्रं लिखेतुच्च न शक्यते ॥ ४७४ ॥
अतस्तत्कृतशास्त्राणां ब्रह्मोक्तत्वस्य सिद्धये ॥
दृढप्रमाणलेशोऽपि नास्तीत्यादिकमब्रुवं ॥ ४७५ ॥
भवान् प्रत्युत्तरं किंचिदपि चेत् तत्र दित्सति ॥
मनोयोगेन तत्सर्वं तर्हि श्रोष्यामि सम्प्रति ॥ ४७६ ॥

वेदविदानुवाच ॥

अनेकांगात्मको वादो भवता कथितोऽस्ति यः ॥
विचारो बज्रलक्तस्य परीक्षार्थमपेक्ष्यते ॥ ४७७ ॥
शास्त्रेष्वापत्तयो वा वाः क्रियन्ते भवता यतः ॥
तन्मध्ये भूयसीः पूर्वं न कदापि न्यगामयं ॥ ४७८ ॥
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अमूः कथास्तु चित्रार्था मुनीनां समकालिकैः ॥

मनुष्यै र्न व्यरच्यन्त पश्चाद्भूतैस्तु शास्त्रिभिः ॥ ५८६ ॥

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ऋषीणां समकालीना ये जनाः प्रागविद्यत ॥
अमी तान् दैविकान् जन्तुरिति सेतुं न शक्यते ॥ ५८७ ॥
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इत्येतेऽन्ये च मन्त्राणां कर्त्तारो मुनयोऽभवन् ॥ ५९३ ॥
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सप्तासन् ब्रह्मणः पुत्रा वशिष्ठस्तत्र सप्तमः ॥
इत्येकस्मिन् स्थले प्रोक्तं महाभारतकारिणा ॥ ५९६ ॥
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वशिष्ठे वर्ज्यंते दक्ष एव सप्तम उच्यते ॥ ५९७ ॥

यथा ॥ "ब्रह्मानुसरजे पुत्रान् मानसान् दक्षसप्तमान् ॥

मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुम्" इति ॥

ते सप्त ब्रह्मणः पुत्रास्तेऽपि सप्तर्षयोऽभवन् ॥

इत्युक्तितः पुराणस्य वायवीयस्य भासते ॥ ५९८ ॥

यथा वायुपुराणे ॥ "भूयः सप्तर्षयस्त्वेव उत्पन्ना सप्त मानसाः ॥

पुत्रत्वे कल्पितास्त्वेव स्वयमेव स्वयम्भुवः" इति ॥

पुनः पाद्मे पुराणे तु ब्रह्मसप्तसुतान्तरे ॥

वशिष्ठो नोच्यते किन्तु कर्दमस्तत्र गण्यते ॥ ५९९ ॥

मात्स्ये तु ब्रह्मणः पुत्रा दक्ष भार्गवते भव ॥

कौर्मे च द्वादशोच्यन्ते सैंगाद्येषु चतुर्दश ॥ ६०० ॥

मरीचिमन्वराऽन्ये तु ब्रह्मकायात् प्रजज्ञिरे ॥

इत्युच्यते पुराणेषु कथा भागवतादिषु ॥ ६०१ ॥

यथा भागवतस्य ३ स्कन्धे १२ अध्याये उक्तं ॥

"अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे ॥

भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥ २१ ॥

मरीचिरत्र्यंगिरसौ पुलस्त्यः पुलहः क्रतुः ॥

भृगु र्वशिष्ठो दक्षश्च दशमस्तत्र नारदः ॥ २२ ॥

उत्संगान्नारदो जज्ञे दक्षोऽगुष्ठात् स्वयम्भुवः ॥

प्राणाद् वशिष्ठः सञ्जातो भृगुस्त्वचि करात् क्रतुः ॥ २३ ॥

पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयो र्ऋषिः ॥

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अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवद्" इति ॥ २४
अत्रिस्तु कर्णयो र्जज्ञे मरीचिर्नीचनद्दयात् ॥
इत्थं विलक्षणा वार्त्ता पुराणे लैंग उच्यते ॥ ६०२ ॥
अरुन्धती वशिष्ठस्य वधू र्भागवते स्मृता ॥
पुराणे वैष्णवे तूर्ज्जा तस्य स्त्रीत्वेन कथ्यते ॥ ६०३ ॥
रजोगात्रोर्द्ध्वबाह्वाद्याः सुतयः सप्त सूनवः ॥
वशिष्ठस्याभवन्नित्यं पुराणे वैष्णवे स्मृतं ॥ ६०४ ॥
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तादृग् वशिष्ठसम्बन्धिचरित्रेषु परस्परं ॥
नानाविधो विपर्य्यायो पुराणानां प्रतीयते ॥ ६०६ ॥
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पुरोधसश्च तद्वंश्याः श्रौतमन्त्रप्रणायकाः ॥
प्रसिद्धा भूरयोऽभूवन् पूर्वमत्र न संशयः ॥ ६०८ ॥
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तत् सर्वं मोहसम्भूतं मूलहीनञ्च विद्यते ॥ ६०९ ॥
ये लोका वैदिकं धर्मं भारतेऽस्मिन्नतिष्ठिपन् ॥
ताँल्लोकाः सादरं पश्चाद् ब्रह्मपुत्रांश्चकल्पिरे ॥ ६१० ॥
अमी तु वेधसः पुत्राश्चेदवित्तत वस्तुतः ॥
तदा कुतः पुराणेषु तत्सम्बन्धिविपर्य्ययः ॥ ६११ ॥

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अतः पुराणकाराय यस्मै यद्यदरोचत ॥
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वेदविदनुवाच ॥

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परन्तु नामभेदेन ब्रह्म केवलमुच्यते ॥
इत्येतत् प्राज्ञनेनोक्तं वेदानुक्रमलोचता ॥ ६१७ ॥ यथा ॥
"तिस्र एव देवताः इत्यन्तरिक्षस्थाना अग्नि र्वायुः सूर्य इति ॥ एवं व्याहृतयः प्रोक्ता व्यस्ताः समस्तानां प्रजापतिः ॥ ओङ्कारः सर्वदेवत्यः परमेष्ठी ब्राह्मो देवो वा अध्यात्मिकः ॥ तत्तत्स्थाना अन्याश्चाधिभूतयः कर्मप्रत्याख्यादि पञ्चमग्निधानमनुवो भवन्ति ॥ एकैव वा महानात्मा देवता ॥ स सूर्य इत्याचक्षते स हि सर्वभूतात्मा ॥ तदुक्तमृषिणा सूर्य आत्मा जगतस्तस्थुषश्चेति तद्विभूतयोऽन्या देवताः ॥ तदप्येतदृषिणोक्तम् इन्द्रं मित्रं वरुणमग्निमाहुर्" इति ॥

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सत्यार्थ्युवाच ॥

इन्द्रादीन् सृष्टिकर्त्तारो भिन्नान् देवान् न मेनिरे ॥
विभूती ब्रह्मणश्चित्रं युक्तिसिद्धं न भाति मे ॥ ६१८ ॥
अमी चेत् परमात्मानमद्वितीयमवेदिषुः ॥
विभूतीस्तर्हि सत्यज्य स्वयं तं नाश्रयन् कुतः ॥ ६१९ ॥
ते वह्नीन्द्रादयो देवाः सन्ति ब्रह्मविभूतयः ॥
इत्येतन्मतम् अन्ये तु विज्ञाः पश्चादकल्पयन् ॥ ६२० ॥
यदा हि वैदिकान् मन्त्रान् ब्राह्मणाः पुरोधसः ॥
तदा परात्मनो बुद्धिरत्यन्ता नास्त भारते ॥ ६२१ ॥
पश्चात्तु देवतातत्त्वमन्विच्छन्तो मनीषिणः ॥
एकं ब्रह्मण्यो मन्त्रमारभन्त विचारयन् ॥ ६२२ ॥
यच्छ्रौतोपनिषत्सिद्धे ब्रह्मणः प्रतिपादनं ॥
तदप्यदैतवादित्वाद् विद्वन् मर्म्म न रोचते ॥ ६२३ ॥
अभिन्नं ब्रह्मणो विश्वमिति यत् तत्र मन्यते ॥
तद् युक्तिबाधितं मन्ये मोहजन्यञ्च सर्वथा ॥ ६२४ ॥
पश्चात्तु नौ समाम्नायो यदा वेदान्तमुद्दिशेत् ॥
तदानीं विस्तरादस्य करिष्यावो विचारणं ॥ ६२५ ॥
यत् सूर्य्योद्देशकं वाक्यं श्रुत्यनुक्रमणीकृता ॥
वेदानुद्दिशते तस्य भावं वक्ष्मि यथामति ॥ ६२६ ॥ यथा ॥

ऋग्वेदस्य १ अष्टके १११ सूक्ते १ ऋक् ॥

"चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः आ

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द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च" इति १॥

अभालोकाकरः सूर्यो रौद्रकारी फलप्रदः ॥

नाकादि खांशुभिर्व्याप्नोदिति मात्रं विवक्षितं ॥ ७२७ ॥

अस्याच्चात्मशब्दो हि रूपकत्वेन कथ्यते ॥

सूर्यस्य जगदात्मत्वम् अर्थतो न विवक्षते ॥ ६२८ ॥

वेदविद्वानुवाच ॥

शैवानां वैष्णवानाञ्च मिथो बुध्या विपर्य्ययं ॥

भवान्ब्रूते पुराणानामप्रमाण्यमपोहते ॥ ६२९ ॥

परन्तु यो भवद्बुद्धौ विपर्य्यायः प्रतीयते ॥

विरोधाभास एवासौ विरोधो वास्तवस्तु न ॥ ६३० ॥

ते वैष्णवा हि शैवाश्च नाममात्रविलक्षणं ॥

सेवन्ते परमात्मानमेकमेव सनातनं ॥ ६३१ ॥

सत्यार्थ्युवाच ॥

शैवानां वैष्णवानाञ्च पक्षलक्षणकारिणां ॥

यः प्राह्तद् विपर्य्यायो मह्यं भाति स वास्तवः ॥ ६३२ ॥

शैवाः शिवं निजैः कैश्चिदवच्छिन्नं विशेषणैः ॥

बोधन्तः परमात्मानम् अद्वितीयमिमं विदुः ॥ ६३३ ॥

विष्णुं गुणैरवच्छिन्नं वैष्णवास्तु विलक्षणैः ॥

विदन्तः परमात्मत्वं केवलस्य हरे र्विदुः ॥ ६३४ ॥

गुणैर्विशिष्टयो र्भिन्नै र्देवयोर्भिन्नयोस्तु ये ॥

आद्यः पृथक् परात्मत्वं तेषां स्यात् सम्मतिः कथं ॥ ६३५ ॥

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यं शैवाः शास्त्रकर्त्तारो विवादं वैष्णवैः सह ॥
अकार्षुर्बालवः सोऽभूद् न तु शीलात्मको रणः ॥ ६३६ ॥
स्वस्वेष्टदेवमाहात्म्यं कीर्त्तयन्तो हि यत्नतः ॥
अमी परेष्टदेवस्य तत्स्तोतॄंश्चावमेनिरे ॥ ६३७ ॥
स्वयं पुराणकर्त्तारः खं विवादं निरर्थकं ॥
चेन्नाविदुस्तदाऽन्ये तं कुतो विद्युरवालवं ॥ ६३८ ॥
शैवाः पुराणकर्त्तारो वैष्णवास्त्वोभये निजं ॥
शास्त्रं ब्रह्मास्यसम्भूतत्वविप्रोक्तं प्रचक्षते ॥ ६३९ ॥
मतं तु वैष्णवं विदन् ब्रह्मोक्तं यदि विद्यते ॥
तदा मतस्य शैवस्य ज्ञायते पौरुषेयता ॥ ६४० ॥
शैवं तु चेन्मतं तथ्यं ब्रह्मप्रोक्तञ्च मन्यते ॥
निःशङ्कं वैष्णवः पश्चात् पौरुषेयस्तदा भवेत् ॥ ६४१ ॥
परन्तु वस्तुतो विद्वन्निमे पौराणिके मते ॥
उभे विमोहसञ्जाते आसाते नात्र संशयः ॥ ६४२ ॥

वेदविज्ञानुवाच ॥

स्वदेशीयानि शास्त्राणि प्रोदितानि महर्षिभिः ॥
आबाल्यादद्यपर्य्यन्तं भवताऽऽदृतवानहं ॥ ६४३ ॥
तत्र प्रत्नैर्बुधैः शुद्धं धर्मवर्त्म प्रदिश्यते ॥
सम्यक् च तात्त्विकस्तत्र मुक्त्युपायो निरूप्यते ॥ ६४४ ॥
शास्त्राणां तादृशां श्रुत्वा खण्डनं भवता कृतं ॥
अहं कथं न खिद्येय स्वेष्टशास्त्रावहेलनात् ॥ ६४५ ॥

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येषां ज्ञानप्रदैर्वाक्यैः प्रश्नितोऽस्म्यधुनावधि ॥
कथं मन्येय शास्त्राणां तादृशां पौरुषेयतां ॥ ६४६ ॥
तथापि तत्त्वजिज्ञासुं भवन्तं न तु मत्सरं ॥
विज्ञाय श्रेयवादस्य श्रोतुमिच्छामि विस्तरं ॥ ६४७ ॥

सत्यार्थुवाच ॥

खदेशोत्पन्नशास्त्राणां श्रुतं श्रुत्वा परीक्षणं ॥
भवान् खिन्नात्मकोऽस्तीति चमत्कारि न विद्यते ॥ ६४८ ॥
चिराय प्रीयते येषु विषयेषु श्रद्धां मनः ॥
ते तेषां दूषणं नापु स्वीकुर्वन्ति परैः कृतं ॥ ६४९ ॥
विश्रेयतो निजे धर्मे पैतृके त्वनुषङ्गिणः ॥
नराः प्रायः समे तस्य श्रोतुं नेच्छन्ति खण्डनं ॥ ६५० ॥
एतत्तु पूर्वतो जानन्नावादारम्भणाद् अहं ॥
यथाशक्त्यप्रिया वाचः सर्वास्त्यक्तुमचेष्टिषि ॥ ६५१ ॥
यावान् मयाऽधिको वादो वक्ष्यमाणोऽवधिष्यते ॥
तत्रापि भारतीं श्लक्ष्णां प्रयोक्ष्येऽहं महाशय ॥ ६५२ ॥
अथो वेदादिशास्त्रोक्तनानाऽर्थानां विचारणात् ॥
सर्वाणि तानि शास्त्राणि परीक्षिष्य यथामति ॥ ६५३ ॥
आदौ वादोपयोगित्वात् परमेश्वरवर्णनं ॥
मया यदत्र कर्त्तव्यं भवता तद् निशम्यतां ॥ ६५४ ॥
अस्त्येक ईश्वरोऽनादिरप्रमेयः सनातनः ॥
निराकारः पवित्रात्मा सर्ववेदी दयामयः ॥ ६५५ ॥

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स एव विश्वमस्राक्षीदिदं चित्रं चराचरं ॥
सदा च पालयन्नस्मि प्रजाः शास्मि च धर्मतः ॥ ६५६ ॥
प्रजानां खेन रूपेण क्रियाः सर्वा विलोकयन् ॥
स लोकशासिता विद्वन्नुदासीनो न तिष्ठति ॥ ६५७ ॥
स रागद्वेषहीनोऽपि सत्सु कर्मसु सत्सु च ॥
सत्स्वसत्सु च मर्त्येषु समदर्शी न विद्यते ॥ ६५८ ॥
स धर्माधर्मयोः साम्यममन्वानश्च कर्मणां ॥
फलानि न्यायतो दत्ते पक्षपातेन वर्ज्जितः ॥ ६५९ ॥
यावन्तः सुकृतो लोकाः स तावत्सु प्रसीदति ॥
सर्वेषु त्वप्रसन्नोऽस्ति दृष्टु दुष्कर्मकर्तृषु ॥ ६६० ॥
दृष्टां कर्म्माणि सर्वाणि स्वयमेव विचारयन् ॥
स तत्फलानि सर्वेभ्य इहामुत्र च यच्छति ॥ ६६१ ॥
इदानीमीश्वरो दुष्टान् सहमानोऽपि मानवान् ॥
परत्र दण्डनं तेषां यथायोग्यं करिष्यति ॥ ६६२ ॥
तादृक्सदुक्तयाद्यः सन्नीश्वरो नीतये दृशां ॥
कीदृक्तं चोदयेच्छास्त्रमिति पश्येत् स्वयं भवान् ॥ ६६३ ॥
मदीयस्त्वाशयो विद्वन् येन सम्यक् स्फुटो भवेत् ॥
तदर्थमत्र दृष्टान्तमेकं वक्ष्यामि लौकिकं ॥ ६६४ ॥
प्राक् कश्चित् सत्यसिंहाख्यो भूस्वामी मगधेऽवसत् ॥
दयालु र्धार्मिको विद्वान् सत्यसन्धः प्रजाहितः ॥ ६६५ ॥
स ज्येष्ठं रूपसिंहाख्यं स्वीयमात्मजमोकसि ॥

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विद्यां शिक्षा स्वयं पश्चात् कार्य्ये शिक्षार्थमैरयत् ॥ ६६६ ॥
माऽभूत् कुसङ्गयोगेन दुराचारस्तु मे सुतः ॥
इत्येतदुत्सुकस्तातो बऽधा तमुपादिशत् ॥ ६६७ ॥
तथा स प्रस्थितो गेहाद् आगतश्च वराब्जसौ ॥
बुधस्य कस्यचित् पार्श्वे विद्याप्राप्तावधेऽभवत् ॥ ६६८ ॥
धनादिसम्पदं दृष्ट्वा सत्यसिंहस्य दुर्जनाः ॥
केचित् तदीर्ष्यया पूर्णास्तस्मिन्क्षोभिषवोऽभवन् ॥ ६६९ ॥
स पुत्रे प्रीयते खलिमिति ज्ञात्वा तु ते शठाः ॥
तत्सूनो र्दूषणायेममुपायं समकल्पयन् ॥ ६७० ॥
ते मुद्रां सत्यसिंहस्य मुद्रया सदृशीं परां ॥
निर्माय कृत्रिमां पत्रीमनुदंशस्य सूनवे ॥ ६७१ ॥
तत्राहितोपदेशेन भूरिशो मोहकारिणा ॥
मनस्ते रूपसिंहस्य व्यसनाबोदतेजयन् ॥ ६७२ ॥
कामादिनिग्रहो वत्स न कर्त्तव्योऽस्ति यौवने ॥
इत्यादिः कुत्सितो मन्त्रस्तस्यां पत्र्यामलिख्यत ॥ ६७३ ॥
विद्यायाः शिक्षणे तस्मिंस्तस्मे व्याप्ते सति ॥
असौ तत्पार्श्वमानिन्ये लिपिर्दूतेन केनचित् ॥ ६७४ ॥
आदौ दूतस्य वक्त्रेण वचसा वञ्चितो युवा ॥
स्वपित्रा लिखितां बुद्ध्वा तां पत्रीं मुदितोऽग्रहीत् ॥ ६७५ ॥
यदा त्वर्थं तदन्तःस्थं मनोयोगेन सोऽपठीत् ॥
तदानीमासु सन्देहस्तस्य चेतस्यजायत ॥ ६७६ ॥

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साधु जितेन्द्रियो धीमान् वत्सलो जनको मम ॥
मदीयं सर्वथा सम्यक् परमं हितमिच्छति ॥ ६७७ ॥
सदा वेश्यादिसंसर्गाद् दूरे तिष्ठ मम प्रिय ॥
वत्सेति प्रस्थितेः काले स भूयो मामुपादिशत् ॥ ६७८ ॥
तादृक् सन् मे पिता साधुरेतल्लिप्यन्तरे स्थितां ॥
सुमन्त्रणां मदाचारदूषणाय लिखेत् कथं ॥ ६७९ ॥
कदापि कुत्सितां पत्नीमिमां मे नालिखत् पिता ॥
मद्वेष्टाऽन्यस्तु कोऽपीति सुष्ठु जानामि सम्प्रति ॥ ६८० ॥
इत्युक्ताऽसौ युवा दूतमपृच्छत् पत्रवाहकं ॥
मां ब्रूहि त्वं करात् कस्य पत्रिकां प्राप्तवानिति ॥ ६८१ ॥
एतन्निशम्य दूतस्तु वञ्चकः प्रत्यभाषत ॥
अहं तां त्वत्पितुर्हस्तात् तद्गृहे खल्वगामिति ॥ ६८२ ॥
पुनस्तु तन्मुखं दृष्ट्वा रूपसिंहस्तथाऽस्मरत् ॥
मत्तातवैरिदासोऽयं प्रागहं दृष्टवानिति ॥ ६८३ ॥
एतत् स्मरन् युवा पत्रीं खपितुर्हस्तलिपिं ॥
न तु स्वेनेरितां पित्रा निःसन्देहमबुध्यत ॥ ६८४ ॥
पश्चादल्पेषु वर्षेषु व्यतीतेष्वपरां लिपिं ॥
स्वतातकिङ्करागीतां वाचयां प्राप्तवानसौ ॥ ६८५ ॥
स्वतातकिङ्करं साधुं सरलं सत्यवादिनं ॥
ज्ञात्वा युवा तु तद्वाक्ये व्यश्वसीत् संशयोज्झितः ॥ ६८६ ॥
ततो लिपिं तदानीतां पठित्वा स सुमन्त्रणां ॥

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सदन्तर्लिखितां प्राप्नोत् समीचीनां हितावहां ॥ ६८७ ॥
नुन्ना पिष्टा मदीयेन पत्रिकेयमसंशयं ॥
इति द्राभ्यां प्रमाणाभ्यां तत्रणोऽसावबुध्यत ॥ ६८८ ॥
स पत्रवाहकं दूतं सत्यं सत्यवादिनं ॥
साधुं विश्वास्यमज्ञासीदित्येकं निश्चयास्पदं ॥ ६८९ ॥
लिपेरर्थं खतातस्य सत्यभावानुसारिणं ॥
न तद्विरुद्धमापेति द्वितीयं निश्चयास्पदं ॥ ६९० ॥
अथो वेदादिशास्त्राम्नायानां परीक्षणे ॥
दृष्टान्तोऽयं मया विद्वन् यथावहि प्रयोक्ष्यते ॥ ६९१ ॥
दृष्टान्तप्रोक्तयो र्द्वियोः सत्यतायाः परीक्षणे ॥
युक्तो दूतस्य पत्रस्य कीदृशत्वं यथातथं ॥ ६९२ ॥
तथैव सर्वशास्त्राणां प्रामाण्यस्य परीक्षणे ॥
शास्त्रस्य तत्प्रवक्तुश्च कीदृशत्वं विचार्यतां ॥ ६९३ ॥
आद्याः के कीदृशाश्चासंस्तच्छास्त्रप्रवर्त्तकाः ॥
ते सत्यवादिनः सर्वे सरलाश्चोत नाभवन् ॥ ६९४ ॥
शास्त्रप्रवर्त्तनार्थाय परेशेनेरिता वयं ॥
इत्येतत् ते स्वयं प्रोचुरुत नैवमवादिषुः ॥ ६९५ ॥
वेदात्मनः परेशेन प्रेषितांशेऽवदंस्तदा ॥
प्रमाणं तत्र ते दातुमशक्नुवन्न शक्नुवन् ॥ ६९६ ॥
मनुष्यमात्रसामर्थ्यादधिका शक्तिरद्भुता ॥
अमीषु कापि निष्ठाऽऽसीद् उत कापि न निष्ठिता ॥ ६९७ ॥

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इत्यादि आप्तवक्तृणां समक्षानां परीक्षणं ॥
विद्वद्भिरस्ति कर्त्तव्यं सर्वैस्तत्त्वबुभुत्सुभिः ॥ पञ्चभिः कुलकं ॥ ६९८
पूर्वं त्वक्षं समक्षाणां वशिष्ठादिपुरोधसां ॥
अनाप्तत्वाप्तवक्तृणां तत्वं सर्वं व्यचारयं ॥ ६९९ ॥
अमीषां वास्तवी वार्त्ता पुराणादिषु नोच्यते ॥
अत्युक्तिदूषिता नित्यमतिमूर्खमवादिवं ॥ ७०० ॥
शास्त्रप्रवर्त्तनार्थाय परमेशेन चोदितान् ॥
दूतांस्तु आत्मनः प्रोचुरिति नैव प्रतीयते ॥ ७०१ ॥
मनुष्यमात्रसामर्थ्यादधिका शक्तिरद्भुता ॥
तेष्वासीदिति केनापि प्रमाणेन न सिध्यति ॥ ७०२ ॥
परञ्च तच्चरित्राणां चित्रार्थानां विलोकनात् ॥
तदन्तर्वर्त्तिदृष्टान्तानामसत्यत्वं प्रतीयते ॥ ७०३ ॥
इत्यादिकेन वादेन पूर्वोक्तेन यथामति ॥
अनाप्तत्वाप्तवक्तृणामप्रामाण्यमसाधयं ॥ ७०४ ॥
अथो लिप्योक्तयोरर्थं दृष्टान्तोक्तौ युवा यथा ॥
पर्यालिप्य तथा कार्य्यं शास्त्रोक्तार्थपरीक्षणं ॥ ७०५ ॥
सा कुत्सितार्थिका यत्नैः मत्पित्रा शुद्धचेतसा ॥
नुन्ना न सम्भवेदित्थं युवा न्याय्यमतर्कयत् ॥ ७०६ ॥
शास्त्राप्तामीश्वरोक्तत्वं सम्भवत्युत नेति तु ॥
तत्रोक्तमर्थमालोच्य कस्यिद्वो विचारणं ॥ ७०७ ॥
प्रजानां चित्तमर्मज्ञो धर्मात्मा परमेश्वरः ॥

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शुद्धाचाराऽन्वितां नत्वां चित्तशुद्धिमभीच्छति ॥ ७०८ ॥
मामेकमन्तरा तथ्यं विश्वकर्तारमीश्वरं ॥
कोऽप्यन्यो नार्चतां देव इति चादिग्रतीश्वरः ॥ ७०९ ॥
अथोऽर्थोऽत्यशास्त्रोक्तश्चित्तशुद्धिप्रवर्द्धकः ॥
तथेश्वरार्चनादेशो चोत नेति विलोक्यतां ॥ ७१० ॥
भूयोऽत्येषु शास्त्रेषु वेदाद्येषु दिवौकसां ॥
भूरीणा मर्चना मर्च्यः करणीया प्रदिश्यते ॥ ७११ ॥
ऋगादिवेदसूक्तेषु वह्नि र्वायुः शचीपतिः ॥
अनर्च्याश्चापरे देवाः समर्च्यन्ते मुऊ मुंऊः ॥ ७१२ ॥
ऋग्वेकस्यां मया पूर्वमुद्धृतायां दिवौकसः ॥
महत्त्वाद्येन भेदेन प्रशस्यन्ते चतुर्विधाः ॥ ७१३ ॥ यथा ॥
"नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः
यजाम देवान् यदि शक्नवाम मा ज्यायसः
शंसमा वृक्षि देवाः" इति ऋग्वेदे १ अष्टके १७ सूक्ते १३ ऋक्
अनर्च्यानान्तु देवानामर्चनायाः प्रचोदनात् ॥
सूक्तानां संहिता मध्यमीश्वरोक्ता न भासते ॥ ७१४ ॥
श्रौतीषूपनिषत्सूक्तं यत्तु वैदान्तिकं मतं ॥
अग्रेऽस्याहं करिष्यामि यथाबुद्धि विचारणं ॥ ७१५ ॥
आदौ तु यत् पुराणेषु ब्रह्मविष्ण्वादिवर्णनं ॥
क्वचिद् विलोक्यते तस्य करणीयं विचारणं ॥ ७१६ ॥
स्त्रीयां कन्यां प्रति ब्रह्मा निन्द्यं कर्माचचार यत् ॥

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गृह्णातु विस्तरं तस्य भवान् भागवतोदितं ॥ ७१७ ॥ ब्रह्मा
"वाचं दुहितरं तन्वीं स्वयम्भूर्हरतीं मनः ॥
अकामां चकमे क्षत्तः सकाम इति नः श्रुतं ॥ २८ ॥
तमधर्मे कृतमतिं विलोक्य पितरं सुताः ॥
मरीचिमुख्या मुनयो विश्रम्भात् प्रत्यबोधयन् ॥ २९ ॥
नैतत् पूर्वैः कृतं त्वद्ये न करिष्यन्ति चापरे ॥
यस्त्वं दुहितरं गच्छेरनिगृह्याङ्गजं प्रभुः ॥ ३० ॥
तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ॥
यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते । ३१ ॥
तस्मै नमो भगवते य इदं स्वेन रोचिषा ॥
आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति ॥ ३२ ॥
स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् ॥
प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा" ॥ ३३ ॥

इति भागवतस्य ३ स्कन्धे १२ अध्याये ॥

यः कर्म तादृगाचारोद् अपविद्धं प्रजापतिः ॥
स मुह्यमानसैं मंत्रैः पूरुगीवः कथं भवेत् ॥ ७१८ ॥
तन्निष्कर्मदृद् ब्रह्मा परमात्मा न विद्यते ॥
अतः स कामग्रिग्नोऽभूदिति कश्चिद् बुधो वदेत् ॥ ७१९ ॥
तथाहमुत्तरं दद्यां तस्मिन् भागवते स्वयं ॥
परात्मा यो मतः कृष्णः सोऽपि कामातुरः स्मृतः ॥ ७२० ॥
पूर्वः परेश्वरो यस्मिन्नवतीर्णः प्रकल्प्यते ॥

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स ब्रह्मोऽप्यसदाचाराद् निन्द्योऽभूदिति सिध्यति ॥ ३२१ ॥
यस्मादृशानि कर्माणि निन्दार्हाणि समाचरत् ॥
कदापि तस्य ब्रह्मत्वं पारमात्म्यं न सम्भवेत् ॥ ३२२ ॥
यस्मिंस्तादृंशि कर्माणि तारोप्यन्ते परात्मनि ॥
तच्छास्त्रस्येश्वरोक्तत्वं सद्भिः मंक्तुं न शक्यते ॥ ३२३ ॥
यस्मिंश्च तादृशां पूजा देवतानां प्रदिश्यते ॥
कदापि तादृशं शास्त्रमीश्वरो नह्युपोदयत् ॥ ३२४ ॥
मत्सिना शुद्धचित्तेन न मन्नेयमसंशयः ॥
इत्थं दृष्टान्तनिर्दिष्टो युवा न्याय्यमतर्कयत् ॥ ३२५ ॥
तथा येऽप्यीश्वरानर्हाः शास्त्रेष्वर्थो विलोक्यते ॥
न तानीशेरितानीति तर्कणीयं मनीषिभिः ॥ ३२६ ॥

वेदविदानुवाच ॥

याऽऽपत्तिः ब्रह्मामुद्दिश्य भवता क्रियतेऽधुना ॥
पुरा तस्याः परीहारं शुको भागवतेऽकरोत् ॥ ३२७ ॥

यथा भागवते २० स्कन्धे ३३ अध्याये

राजोवाच ॥

"संस्थापनाय धर्मस्य प्रशमायेतरस्य च ॥
अवतीर्णो हि भगवानंशेनजगदीश्वरः ॥
स कथं धर्मसेतूनां वक्ता कर्ताऽभिरक्षिता ॥
प्रतीयमाचरद् ब्रह्मन् परदारोभिमर्शनं ॥
आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितं ॥

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किमभिप्राय एतन्नः संशयं छिन्धि सुव्रत ॥

शुक उवाच ॥

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसं ॥
तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः ॥
विनश्यत्याचरन् मौढ्याद् यथाऽरुद्रोऽब्धिजं विषं ॥
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ॥
तेषां यत् स्ववचो युक्तं बुद्धिमांस्तत् समाचरेत् ॥
कुशलाचरितैस्तेषामिह स्वार्थो न विद्यते ॥
विपर्ययेण चानर्थो निरहंकारिणां प्रभो ॥
किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवौकसां ॥
ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः" इति ॥

सत्यार्थ्युवाच ॥

राज्ञः शंकां शुको येन परिहर्तुमचेष्टत ॥
सा शंका तेन तर्केण परिहर्तुं न शक्यते ॥ ७२८ ॥
गीतायां यद् वचः कृष्णो ब्रुवाणः स्वयमुच्यते ॥
तेनैव भवति स्पष्टा शुकवाक्यनिरास्कृतिः ॥ ७२९ ॥
तथाच गीतायां तृतीयाध्याये विंशतितमाद्याः श्लोकाः ॥
"कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥

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स यत् प्रमाणं कुरुते लोकस्तदनुवर्त्तते ।
न मे पार्थास्ति कर्त्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त्त एव च कर्मणि ।
यद्यहं हि न वर्त्तेय जातु कर्मण्यतंद्रितः ।
मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः ।
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहं ।
सङ्करस्य च कर्त्ता स्यामुपहन्यामिमाः प्रजाः ।
सक्ताः कर्मण्यविद्वांसो यथा कुर्वंति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम्" इति ।
ब्रह्मोद्देशे खचे पूर्वमुक्ते भागवतोदृते ।
तदेवाऽऽ मरीचाद्यास्तत्पर्यवस्यन्तः प्रजापतिं ॥ ७३० ॥ यथा ॥
"तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ।
यदुत्तमश्लोकतमं वैलोक्यः क्षेमाय कल्पते ॥ ११ ॥
तस्मै नमो भगवते य इदं स्वन रोचिषा ।
आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति" इति भागवतं ॥
अनावधीयतां विद्वन् तेजीयान् सन्नपि स्वयं ॥
अतस्तेऽतात्मजे ब्रह्मा मरीचाद्यैर्विजैरिति ॥ ७३१ ॥
तेजीयानपि चेद् ब्रह्मा निन्द्योऽभूत् कामचारतः ॥
तेजीयस्त्वात् सदा ज्ञानी धर्मत्राणे प्रभुः कथं ॥ ७३२ ॥
अतः कर्त्ता रघुवंशस्य कालिदासोऽवदत् कविः ॥
तदस्मिन् विषये वाक्यं प्रयोक्तव्यं विचारिभिः ॥ ७३३ ॥

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यथा रघुवंशे १ सर्गे ७१ श्लोकादिं ।

'पथः श्रुचे दर्शयितार ईश्वरा
मनीमसाम् आददते न पद्धतिम्' इति ॥

वेदविदानुवाच ॥

किमर्हतीश्वरः कर्तुं किं नार्हतीत्यप्रमेयधीः ।
इत्येतत् केन जानीयु र्मनुष्याः स्वल्पबुद्धयः ॥ ७२४ ॥

सत्यार्थुवाच ॥

अगाधबुद्धिगाम्भीर्यः सर्वज्ञश्चेश्वरो नरैः ॥
सम्यङ् न शक्यते ज्ञातुमिति खीक्रियते मया ॥ ७२५ ॥
यान् राजकर्मसूपायान् राजामात्याः प्रयुञ्जते ॥
न मूर्खै राजनीत्यज्ञै र्बुध्यते तत्प्रयोजनं ॥ ७२६ ॥
तथा प्रयोजनं येषां नरै र्बोद्धुं न शक्यते ॥
उपायांस्तादृशान् भूरीन् प्रयुंक्ते परमेश्वरः ॥ ७२७ ॥
नरेभ्यो महतीरन्याः प्रजा बुद्धिमतीः पुरा ॥
सृजतिस्मैव सोऽद्याद्यीदधुनावधि शास्ति च ॥ ७२८ ॥
आवर्षकोटिविस्तीर्णो राजनीतिक्रमो विभोः ॥
त्रैलोक्यवर्त्तिनीः सर्वाः प्रजाः सम्यङ् नियच्छति ॥ ७२९ ॥
महान्तं तादृशं दिव्यं राजनीतिक्रमं कथं ॥
अल्पायुषां तनुः सम्यगवगच्छेत् कथां मतिः ॥ ७३० ॥
यदर्थसिद्धये मर्त्याः प्रयतन्तेऽचिरायुषः ॥
तमाशु प्राप्तुमिच्छन्तो न सहन्ते विलम्बनं ॥ ७३१ ॥

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स क्षत्त्रोऽप्यसदाचारान् निन्द्योऽभूदिति सिध्यति ॥ ७२१ ॥
यस्मात्तत्राणि कर्माणि निन्दार्हाणि समाचरत् ॥
कदापि तस्य क्षत्त्रस्य पारमात्म्यं न सम्भवेत् ॥ ७२२ ॥
यस्मिंस्तादृशि कर्माणि त्वारोप्यन्ते परात्मनि ॥
तच्छास्त्रस्येश्वरोक्तत्वं सद्भिर्मन्तुं न शक्यते ॥ ७२३ ॥
यस्मिंश्च तादृशां पूजा देवतानां प्रदिश्यते ॥
कदापि तादृशं शास्त्रमीश्वरो नह्यचोदयत् ॥ ७२४ ॥
मत्वेत्या शुद्धचित्तेन न मुन्नेयमसन्निधिः ॥
इत्थं दृष्टान्तनिर्दिष्टो युवा न्याय्यमतर्कयत् ॥ ७२५ ॥
तथा येऽप्यीश्वरानर्हाः शास्त्रेष्वर्थो विलोक्यते ॥
न तानीशेरितानीति तर्कणीयं मनीषिभिः ॥ ७२६ ॥

वेदविद्वानुवाच ॥

याऽऽपत्तिः क्षत्त्रमुद्दिश्य भवता क्रियतेऽधुना ॥
पुरा तस्याः परीहारं शुको भागवतेऽकरोत् ॥ ७२७ ॥

यथा भागवते १० स्कन्धे ३३ अध्याये

राजोवाच ॥

"संस्थापनाय धर्मस्य प्रशमायेतरस्य च ॥
अवतीर्णो हि भगवानंशेनजगदीश्वरः ॥
स कथं धर्मसेतूनां वक्ता कर्ताऽभिरक्षिता ॥
प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनं ॥
आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितं ॥

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किमभिप्राय एतन्नः संशयं छिन्धि सुव्रत ॥

शुक उवाच ॥

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसं ॥
तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः ॥
विनश्यत्याचरन् मौढ्याद् यथाऽरुद्रोऽब्धिजं विषं ॥
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ॥
तेषां यत् स्ववचो युक्तं बुद्धिमांस्तत् समाचरेत् ॥
कुशलाचरितैस्तेषामिह वार्थो न विद्यते ॥
विपर्ययेण चानर्थो निरहंकारिणां प्रभो ॥
किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवौकसां ॥
ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः" इति ॥

सत्यार्थ्युवाच ॥

राज्ञः श्रद्धां शुको येन परिहर्तुमचेष्टत ॥
सा श्रद्धा तेन तस्यैव परिहर्तुं न शक्यते ॥ ७२८ ॥
गीतायां यद् वचः कृष्णो ब्रुवाणः स्वयमुच्यते ॥
तेनैव भवति स्पष्टा शुकवाक्यनिराकृतिः ॥ ७२९ ॥
तथाच गीतायां तृतीयाध्याये विश्वसितमादरः श्लोकाः ॥
"कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥

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स यत् प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥
न मे पार्थास्ति कर्त्तव्यं त्रिषु लोकेषु किंचन ॥
नानवाप्तमवाप्तव्यं वर्त्त एव च कर्मणि ॥
यद्यहं हि न वर्त्तेय जातु कर्मण्यतंद्रितः ॥
मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहं ॥
सङ्करस्य च कर्त्ता स्यामुपहन्यामिमाः प्रजाः ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वंति भारत ॥
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम्" इति ॥
ब्रह्मोद्येऽपि स्वयं पूर्वमुक्ते भागवतोदृते ॥
तदेवाऽऽह मरीच्याद्यास्तर्ज्जयन्तः प्रजापतिं ॥ ७१० ॥ यथा ॥
"तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ॥
यदृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ॥ ११ ॥
तस्मै नमो भगवते य इदं स्वन रोचिषा ॥
आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति" इति भागवतं ॥
अत्रावधीयतां विद्वन् तेजीयान् सन्नपि स्वयं ॥
अतर्ज्यंतात्मजै ब्रह्मा मरीच्याद्यैर्निजैरिति ॥ ७११ ॥
तेजीयानपि चेद् ब्रह्मा निन्द्योऽभूत् काममाचरन् ॥
तेजोवत्त्वात् तदा क्षत्रो धर्मत्यागे प्रभुः कथं ॥ ७१२ ॥
यत् कर्त्ता रघुवंशस्य कालिदासोऽब्रवीत् कविः ॥
तदस्मिन् विषये वाक्यं प्रयोक्तव्यं विचारिभिः ॥ ७१३ ॥

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यथा रघुवंशे १ सर्गे ७२ श्लोकार्द्धं ॥

'पद्यः सुचे दर्शयितार ईश्वरा
मचीमसाम् आददते न पद्धतिम्' इति ॥

वेदविदानुवाच ॥

किमर्हतीश्वरः कर्तुं किं नार्हत्यप्रमेयधीः ॥
इत्येतत् केन जानीयु र्मनुष्याः खल्पबुद्धयः ॥ ७२३ ॥

सत्यार्थ्युवाच ॥

अगाधबुद्धिगाम्भीर्यः सर्वज्ञश्चेश्वरो नरैः ॥
सम्यङ् न ज्ञायते ज्ञातुमिति खीक्रियते मया ॥ ७२५ ॥
यान् राजकर्मसूपायान् राजामात्याः प्रयुञ्जते ॥
न मूर्खै राजनीत्यज्ञै र्बुध्यते तत्प्रयोजनं ॥ ७२६ ॥
तथा प्रयोजनं येषां नरै र्बोद्धुं न शक्यते ॥
उपायांस्तादृशान् भूरीन् प्रयुंक्ते परमेश्वरः ॥ ७२७ ॥
नरेभ्यो महतीरन्याः प्रजा बुद्धिमतीः पुरा ॥
सृजतिस्मैव सोऽद्याप्तीदधुनावधि शास्ति च ॥ ७२८ ॥
आवर्षकोटिविख्यातौ राजनीतिक्रमौ विभोः ॥
त्रैलोक्यवर्त्तिनीः सर्वाः प्रजाः सम्यङ् नियच्छति ॥ ७२९ ॥
महान्तं तादृशं दिव्यं राजनीतिक्रमं कथं ॥
अल्पायुषां तनुः सम्यगवगच्छेत् तृणां मतिः ॥ ७३० ॥
यदर्थसिद्धये मर्त्याः प्रयतन्तेऽचिरायुषः ॥
तमात्मु ज्ञातुमिच्छन्तो न सहन्ते विलम्बनं ॥ ७३१ ॥

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यान् प्राप्नुतः परेभ्यस्तु महतोऽर्थान् समीहते ।
तान् प्रायशो विलम्बेन परिणामं नयत्यसौ ॥ ७४२ ॥
एको घण्टो हि तद्वृद्धौ सहस्राब्दसमो बुध ।
तथा सहस्रमब्दानामेकघण्टसमं मतं ॥ ७४३ ॥
मनुष्यो भूतले निष्ठः सर्वेषां पार्श्ववर्त्तिनां ।
वस्तूनां रूपवर्णादि सम्यक् ग्रहीति वीक्षितुं ॥ ७४४ ॥
परन्त्वदूरदर्शित्वात् सम्पूर्णायाः क्षितेरसौ ।
अविदार्यादियुक्तायां रूपं द्रष्टुं न कल्पते ॥ ७४५ ॥
तथाऽल्पदर्शिनो मर्त्याः प्रभोर्लोकप्रकाशितुः ।
प्रजाशिक्षिक्रमं सम्यगवगन्तुं न शक्नुयुः ॥ ७४६ ॥
अतः खेष्टार्थ सिद्ध्यर्थं कानुपायान् परेश्वरः ।
प्रयोक्तुमर्हतीत्येतत् सम्यङ् मर्त्यैर्न बुध्यते ॥ ७४७ ॥
साधूनामैहिकं दुःखं दुष्टानाञ्चैहिकं सुखं ।
विलोक्य क्वचिदेकेषां विस्मयो हृदि जायते ॥ ७४८ ॥
चेदीश्वरो जगच्छास्ति यथाकर्मफलप्रदः ।
तर्हीदृग् दृश्यते कस्मात् न्याय्यशिक्षितिक्रमः ॥ ७४९ ॥
कुतो न साधुभिः सर्वैरैहिकं भुज्यते सुखं ।
दुष्कृद्भिश्चैहिकं दुःखमित्याद्यं सन्दिहन्ति ते ॥ ७५० ॥ युग्मं ॥
विचारिभस्तु तत्राऽज्ञैर्नाना दुःखसुखादिना ।
प्रजानामीश्वरः स्वासां करोतीह परीक्षणं ॥ ७५१ ॥
अमुत्र तु प्रजाशिक्षेः परिणामो भविष्यति ॥

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सकलक्रियाफलं न्याय्यं तत्राप्यन्ति नरा इति ७५२ युग्मं ॥
तथा चेश्वरेण किं कार्यं किमकार्यं परात्मना ॥
इत्यल्पबुद्धयो मर्त्याः सम्यग् बोद्धुं न शक्नुयुः ॥ ७५३ ॥
तथापि लोश्वरानर्हाः सन्ति काश्चित् क्रिया इति ।
मनुष्यैः शक्यते ज्ञातुं सद्भिरप्यल्पबुद्धिभिः ॥ ७५४ ॥
वा हेहि पापकर्मभ्यः सुक्रियासु प्रसीदति ॥
तादृशां सदसज्ज्ञानीं बुद्धिं स्रष्टा यथाद् दधु ॥ ७५५ ॥
तया बुद्ध्या विवेकिन्या परमेश्वरदत्तया॥
मनुष्याः पारदार्यादिकर्मणां दौष्ठवं विदुः ॥ ७५६ ॥
चेत् तादृशानि कर्माणि पुमान् कोपि समाचरेत् ॥
तं सन्तः सम्मता भूत्वा मन्दं ब्रूयुरसंशयं ॥ ७५७ ॥
अतो नराकृतिं धृत्वा पवित्रात्मा परेश्वरः ॥
तादृक्कर्माचरेदित्थं सतां बुद्धौ न सम्भवेत् ॥ ७५८ ॥
मरिष्ठे ईदृशे वादे परेशोद्वेगके सदा ॥
विगीतेनात्मना विद्वन् भवितव्यं न संशयः ॥ ७५९ ॥
किञ्चाभासंशयानोऽहं वच्मि यः पारदारिकं ।
मनुष्यमीश्वरं ब्रूयाद् ईशं निन्देदसाविति ॥ ७६० ॥
ये निन्द्यं तादृगाचारं कर्तुं शक्तं परात्मना ॥
मन्यन्ते ते जनास्तस्य न बोधन्ति पवित्रतां ॥ ७६१ ॥
य ईश्वरो नृणां धर्मं चित्तवृद्धिश्च वाञ्छति ।
असौ कथं स्वयं दद्याद् भ्रष्टाचारनिदर्शनं ७६२ ॥

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तस्माच्च धीमता विद्वन् त्वया तत्त्वमुपागुना ॥
शास्त्रस्य पारमैश्वर्यं ज्ञातुं मन्तुं न युज्यते ॥ ७६३ ॥
तथा च येषु शास्त्रेषु शास्त्रस्यैश्वर्यमुच्यते ॥
अमूनि पौरुषेयाणि सर्वाणि स्युरसंशयं ॥ ७६४ ॥
शास्त्रस्य यद्ददाचारः पुराणेषूच्यतेऽशुचिः ॥
तथा नाना दुराचारो महादेवस्य कथ्यते ॥ ७६५ ॥
पुराणपारगैः सर्वो ज्ञायते तस्य विस्तरः ॥
अतो न विद्यते तस्य वर्णनेन प्रयोजनं ॥ ७६६ ॥
तादृक्शास्त्रासतो यत्र शिवस्यैश्वर्यमुच्यते ॥
अमीषामपि शास्त्राणां तर्क्यते पौरुषेयता ॥ ७६७ ॥
येऽमी पुराणकर्त्तारो दुष्कर्माणि परेश्वरे ॥
तादृग्व्यारोपयामासुस्ते सत्त्वं तस्य नाविदुः ॥ ७६८ ॥
महातेजस्विनं कञ्चिद् विशिष्टं मानुषैर्गुणैः ॥
प्रकल्प्यते खया मत्या परमेश्वमचक्षत ॥ ७६९ ॥
यत्प्रभावात् पुराणानां पौरुषेयत्वमूह्यते ॥
मतानि तत्र तादृंणि विलोक्यन्तेऽपराण्यपि ॥ ७७० ॥
देवाख्याकीर्त्तनाद्येन नृणां दुष्टहृदामपि ॥
अघेभपापसंशुद्धि भंवतीत्युच्यते क्वचित् ॥ ७७१ ॥

यथा विष्णुधर्मतत्त्वे ॥

'चक्रायुधस्य नामानि सदा सर्वत्र कीर्त्तयेत् ॥
नाशौचं कीर्त्तने तस्य स पवित्रकरो यथा ॥

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हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।
अनिच्छयाऽपि संस्पृष्टो दहत्यग्निर्हि पावकः' इति ॥
गङ्गादिस्नानमात्रेण तीर्थयात्रादिनाऽपि च ॥
पापानां जायते शुद्धिरित्यपि क्वचिदुच्यते ॥ ७७२ ॥
पुमान् कुमार्गमत्यक्त्वा मानसीं शुद्धिमन्तरा ।
लभेत पापसंशुद्धिमित्यत्यन्तमसन्मतं ॥ ७७३ ॥
कुमार्गात्यागिनां पुंसां पापशुद्धिर्भवेद् यदि ।
तर्ह्यकृत्ये न त्यजेत् कोपि चित्तशुद्धौ यतेत वा ॥ ७७४ ॥
परेश्वरेण मर्त्यानां चित्तशुद्धिमभीप्सता ।
एतादृशं मतं प्रोक्तं इति विद्वन्न सम्भवेत् ॥ ७७५ ॥

वेदविद्वानुवाच ॥

भवान् यदाह तन्नास्ति ग्राह्याणां वास्तवं मतं ॥
स्खलेष्वन्येषु भूयो हि चित्तशुद्धिः प्रदिश्यते ॥ ७७६ ॥

सत्यार्थ्युवाच ॥

स्खलेष्वन्येषु ग्राह्याणां चेतःशुद्धिः प्रदिश्यते ॥
इत्यस्य निश्चयो विद्वन् कोपि न क्रियते मया ॥ ७७७ ॥
परन्त्वापत्तिमेतर्हि यान्युद्दिश्य करोम्यहं ॥
तेषु स्खलेषु न क्वापि चित्तशुद्धिः प्रदिश्यते ॥ ७७८ ॥
जपस्नानादिमात्रेण पापशुद्धिरवाप्यते ॥
शुद्धिं विनाऽन्तरीमित्यं बुध्यते तत्त्वचाक्षुषः ॥ ७७९ ॥
स्खलानां युष्मदुक्तानां मदुक्तानाञ्च दर्शनात् ॥

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तत्तन्मध्य विपर्य्यायो महानस्तीति भाति मे ॥ ७८० ॥
आस्तामां तादृग्रं दृष्ट्वा विपर्य्यायं परस्परं ॥
ततोऽपि तर्कये तेषां सर्वेषां पौरुषेयतां ॥ ७८१ ॥
मुनीनां न्यायसांख्यादिसर्वदर्शनवादिनां ॥
अप्रामाण्यं यतो हेतो मन्ये तत् पूर्वमब्रुवं ॥ ७८२ ॥
एतर्हि दर्शनोक्तानां मतानामवलोकनात् ॥
तानीमोक्तानि वा नेति करवाव विचारणं ॥ ७८३ ॥
सर्वेषां तत्तदुक्तानां मतानां विस्तरं तु न ॥
पश्याव किन्तु मुख्यानां करवाव परीक्षणं ॥ ७८४ ॥
आदौ वेदान्तिभि र्यादृगद्वैतं प्रतिपाद्यते ॥
तत् सम्भाव्यस्ति वा नेति करणीयं विचारणं ॥ ७८५ ॥
बहुत्वमात्मनां नास्ति स्वस्वार्थक्रियतिश्च या ॥
अस्त्यस्ति मोहसम्भूता सेति वेदान्तिनो विदुः ॥ ७८६ ॥
मतं वेदान्तिनामेतद् विदन् नाङ्गीकरोम्यहं ॥
अवधीयतां सर्वं यद् मया कथयिष्यते ॥ ७८७ ॥
यं सर्वे परमात्मानं स्वीकुर्वन्ति विचारिणः ॥
स चेतनोऽस्ति विश्वस्य स्रष्टा पाता नियामकः ॥ ७८८ ॥
जडानां यः स्वभावोऽस्ति पदार्थानाञ्च ये गुणाः ॥
तस्येच्छयैव ते सर्वे अधीयन्त न चान्यथा ॥ ७८९ ॥
अतः स्वस्वार्थिताबुद्धि र्नृषु यास्ति स्वभावजा ॥
असावाकस्मिकी नास्ति विहिता तु परात्मना ॥ ७९० ॥

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विश्वस्य शासिता यद्यत् परमात्मा करोति तु ।
तत्तत् कस्यापि सिद्ध्यर्थं सदर्थस्य विधीयते ॥ ७९१ ॥
स त्रैलोक्येशिता धीमानप्रमेयो मनुष्यवत् ॥
कदापि स्वीयया कर्म न करोति निरर्थकं ॥ ७९२ ॥
स सत्यः सत्तमः पुण्यः पवित्रात्मा दयामयः ॥
कदापि मर्त्यवत् स्वीया न विमोहयति प्रजाः ॥ ७९३ ॥
यदत्र मानुषा लोके सुखदुःखादि भुञ्जते ॥
तत् सर्वं वास्तवं विद्वन् विहितं परमात्मना ॥ ७९४ ॥
समस्ता आत्मनोऽन्येभ्यो भिन्नान् बोधन्ति मानुषाः ॥
अयं दासोऽस्ति मेऽसौ तु मम स्वामीति ते विदुः ॥ ७९५ ॥
यदिच्छेयं तथा कुर्यां नियन्ता कोपि नास्ति मे ॥
प्रजाराज्ञोरभेदोऽस्ति चेति कोपि न बोधति ॥ ७९६ ॥
कर्त्रां परस्पराभेदं कोपि मन्येत यद्यपि ॥
तथापि नाचरेल्लोके खबुद्धेरनुसारतः ॥ ७९७ ॥
तादृक्समतानुसारेण कोपि चेत्तु समाचरेत् ॥
तदीया लौकिकी यात्रा तर्हि सेढुं न शक्नुयात् ॥ ७९८ ॥
तस्माच्च ये मिथो नृणां भेदमाऊरवास्तवं ॥
तदास्तवत्वमेतेऽपि स्वीकुर्वन्ति स्वकर्मभिः ॥ ७९९ ॥
यावच्च मानुषा जीवं यापयन्ति महीतले ।
प्रजा राजादिभेदोऽयं तावत् तैरनुभूयते ॥ ८०० ॥
प्रजाहि दुर्बला यावदत्र जीवति भूतले ॥

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तावद् बलीयसो राज्ञो बलाद् मोक्तुं न शक्यते ॥ ८०१ ॥
राजा कश्चिच्छनं धृत्वा कक्षया चेत् प्रहारयेत् ।
तदाऽवश्यं महापीडां पुरुषोऽनुभवेदसौ ॥ ८०२ ॥
प्रजाराज्ञोस्तु यो भेद इह लोकेऽवतिष्ठते ॥
स मर्त्यै र्विहितो नास्ति नियन्ता तु परात्मना ॥ ८०३ ॥
स एवानन्तसामर्थ्यो विभुस्त्रैलोक्यशासिता ॥
प्रजागवान् महीपानां वपुः स्थापितवान् स्वयं ॥ ८०४ ॥
अतो विद्वन्नदृश्योऽपि परमात्मा स्वयं हरिः ॥
अधीश्वरो नियन्ता च विद्यतेऽत्र न संशयः ॥ ८०५ ॥
भेदः परात्ममर्त्यानां स्वाम्यदास्यात्मकोऽस्ति यः ॥
स नृणां मृत्युपर्यन्तमविकार्योऽवतिष्ठते ॥ ८०६ ॥
अतः स्वदास्यबुद्धिर्या नरैरत्रानुभूयते ॥
साऽमुत्र लोप्स्यतीत्येतत् कया युक्त्याऽनुमीयते ॥ ८०७ ॥
हरिं परात्मनिष्ठत्वं परलोके विनंक्ष्यति ॥
इत्यस्य साधनं किञ्चिदपि कर्तुं न शक्यते ॥ ८०८ ॥
नाहं परात्मनो भिन्न इति यः कोपि मन्यते ॥
असौ परात्मनः सेवां सम्यक् कर्तुं न शक्नुयात् ॥ ८०९ ॥
परन्तु साध्यतं यस्य वपुर्मर्त्याः क्षितौ समे ॥
तस्यैवा ज्ञानिभिः सर्वै र्नितरां कर्तुमर्ह्यते ॥ ८१० ॥
तस्माच्च प्रोदितं विद्वन्नेतद् वैदान्तिकं मतं ॥
त्रैलोक्यशासितुर्न्याय्यं प्रतिबध्नाति सेवनं ॥ ८११ ॥

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तादृक् त्वनादरो यस्माज्जायते परमात्मनः ॥
अदः परात्मनो जातं मतमित्थं न सम्भवेत् ॥ ८१२ ॥
या स्वस्थक्षितावुद्धि र्नरेष्वस्ति स्वभावतः ॥
सा तेषां नीतये तेन विहितास्ति परात्मना ॥ ८१३ ॥
यस्तां स्वनीतये दत्तां बुद्धिं नानुसरेद् नरः ॥
असौ परात्मनाऽऽदिष्टं पन्थानं मोहितस्त्यजेत् ॥ ८१४ ॥
मार्गे स्वकल्पिते यस्तु ज्ञानहीनस्तथा व्रजेत् ॥
खाभीष्टसिद्धिमप्राप्य भ्रमध्वान्ते स्खलेदसौ ॥ ८१५ ॥
अतो वेदान्तिनामेतद् मतं त्यक्त्वा भ्रमोद्भवं ॥
भवान् स्वस्थक्षितावुद्धे र्विश्वास्यतां न शङ्क्यतां ॥ ८१६ ॥

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चिराय नौ समालापः प्रवृत्तोऽस्ति महाशय ॥
भवान् संक्षेपतो ब्रूयात् तद्यद् अन्यद् विवक्षति ॥ ८१७ ॥

सत्यार्थ्युवाच ॥

बहुत्वमात्मनां सांख्ये न्यायशास्त्रे च मन्यते ॥
तदीयेऽस्मिन्मते विद्वन् सम्मतिं विद्धि मामिकां ॥ ८१८ ॥
सर्वेषामात्मनां यस्तु तयो र्नित्यत्वमुच्यते ॥
मद्बुद्धौ तन्मतं मिथ्या निर्भ्रमाख्ये विद्यते ॥ ८१९ ॥
एतस्य विद्यमानस्य जन्मनः समयात् पुरा ॥
अविद्येऽहं कदापीति कोपि स्मर्तुं न शक्यति ॥ ८२० ॥
परन्तु वेद् मनुष्याख्यामात्मानः प्राग्वित्तत ॥

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कुतस्तस्यात्मनां सत्त्वं प्राक्तनं न स्मरन्ति ते ॥ ८२१ ॥
नित्यत्वमात्मनामेवं सृत्यभावाद् न साधितं ॥
अन्येन युक्तिरूपेण प्रमाणेन न सिध्यति ॥ ८२२ ॥
मद्धुद्धौ केवलं नित्यं परमात्मानमन्तरा ॥
त्रिलोक्यां क्वापि कोप्यन्य आत्माऽनादिर्न विद्यते ॥ ८२३ ॥
नित्यत्वं परमाणूनामपि नैयायिका विदुः ॥
नित्यत्वं प्रकृतेस्तद्वत् कपिलस्यानुयायिनः ॥ ८२४ ॥
उभे त्विमे मते मह्यं न रोचेते महाशय ॥
परेशमन्तरा किञ्चिदप्यनादि न विद्यते ॥ ८२५ ॥
नाशक्यतासतः स्रष्टुं जगदेतत् परात्मना ॥
इत्याऽऽ र्न्यायमन्तारस्तथा वेदान्तिनोऽपि च ॥ ८२६ ॥
यतः स वस्तुनः स्वस्मात् परमात्माऽस्रजज्जगत् ॥
इदं ब्रह्मात्मकं विश्वमिति वेदान्तिनो विदुः ॥ ८२७ ॥
नवं किन्वीश्वरो नित्यैरणुभिः सृष्टवान् जगत् ॥
इत्याऽऽ र्न्यायवेत्तारो वेदान्तस्य विरोधिनः ॥ ८२८ ॥
किन्वीश्वरोऽसतो विश्वमेतत् स्रष्टुं न शक्तवान् ॥
इत्यत्र सम्मतिस्तेषामुभयेषां प्रतीयते ॥ ८२९ ॥
सिद्धान्तोऽयं तु तै र्विद्वद्भुभयैः सम्मतोऽस्ति यः ॥
स निर्मूलोऽस्ति मद्बुद्धौ निभ्रमाणश्च सर्वथा ॥ ८३० ॥
नित्यं स्वयम्भुवं सर्वे यं मन्यन्ते मनीषिणः ॥
स सर्वशक्तिरप्यस्ति परमात्मा न संशयः ॥ ८३१ ॥

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परन्तु वस्तुतस्तस्य सर्वशक्तित्वमस्ति चेत् ॥
कृतस्तर्ह्यसतो विश्वमेतत् सृष्टुं स नाशकत् ॥ ८३२ ॥
स्वयम्भुवोऽप्रमेयस्य सामर्थ्यं मातुमक्षमाः ॥
विपश्चितः कृतस्तस्य सामर्थ्यस्यावधिं विदुः ॥ ८३३ ॥
अतोऽसतो जगत् सृष्टुं सर्वशक्तिः शशाक सः ॥
इत्यत्र संशयो विद्वन् विद्वैः कर्तुं न युज्यते ॥ ८३४ ॥
सस्मात्तु वस्तुतो विश्वं परात्मा सृष्टवानिति ॥
मतं वेदान्तिनां सद्यमसम्भवं प्रतीयते ॥ ८३५ ॥
दृश्याः स्पृश्याश्च ये सन्ति पदार्था जगतीगताः ॥
तेऽनात्मरूपकाः सर्वे चैतन्येन च वर्जिताः ॥ ८३६ ॥
यश्चेतनोऽविकारश्च परमात्मा स्वभावतः ॥
सोऽचैतन्यमनात्मत्वं परिगम्य कथं व्रजेत् ॥ ८३७ ॥
अणूनां मोक्षमोक्षे तु नित्यत्वं क्षीयते सति ॥
ईशस्य सर्वशक्तित्वं सत्यत्वञ्च क्षीयते ॥ ८३८ ॥
रागादिभावनाशेन विना सिद्धिर्न जायते ॥
इति न्यायादिशास्त्रेषु सिद्धान्तत्वेन मन्यते ॥ ८३९ ॥
एतन्मतं तु मद्बुद्धौ भ्रमजन्यं प्रतीयते ॥
रागादिभावमात्रे हि कोपि दोषो न विद्यते ॥ ८४० ॥
ये ये रागादयो भावा वस्तु सन्ति स्वभावतः ॥
ते स्वाभीष्टार्थसिद्ध्यर्थं व्यधीयन्त परात्मना ॥ ८४१ ॥

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परेश्वरेण तेनैव अधीयन्त जगत्त्रया ॥ ८४२ ॥
अतो रागादयः सर्वे विषयेषु यथोचितं ॥
नरैः प्रयोक्तुमर्ह्यन्ते सर्वैरत्र न संशयः ॥ ८४३ ॥
किन्त्वौत्तम्यादिभेदेन विषया रागकर्षिणः ॥
न्यूनाधिकेन रागेण सेव्याः सन्ति महाशय ॥ ८४४ ॥
सर्वोत्तमा हि यावन्तो विषयाः सन्ति तावतां ॥
सर्वाधिकेन रागेण सेवा कार्य्या नरैः समैः ॥ ८४५ ॥
ये त्वन्ये विषयाः सर्वे तुच्छाः सन्ति स्वभावतः ॥
अमी न्यूनेन रागेण सेवितव्या न संशयः ॥ ८४६ ॥
धनादि श्रेयसी विद्या ज्ञानाद् धर्मश्च सत्तरः ॥
अन्येभ्यश्चेतनेभ्यश्च सत्तरः परमेश्वरः ॥ ८४७ ॥
अतो न्यूनेन रागेण धनं सेवितुमर्ह्यते ॥
ततोऽधिकेन विज्ञानं ततो धर्मोऽधिकेन तु ॥ ८४८ ॥
यः सत्तमस्तु सर्वेषां विषयाणां परेश्वरः ॥
सर्वाधिकेन रागेण सेवितव्यः स विद्यते ॥ ८४९ ॥
अनेकान् विषयान् नित्यमभीच्छन्नपि लौकिकान् ॥
तद्भोगं सम्यगासाद्य तृप्तिमात्मा न विन्दति ॥ ८५० ॥
परेशमन्तरा कोपि विषयोऽन्यो जगत्त्रये ॥
भजतेरात्मनां तृप्त्यै कल्पमानो न विद्यते ॥ ८५१ ॥
परेशप्रार्थिनो भावाः श्रद्धाप्रेमसमादराः ॥
अन्ये च तादृशा विद्वन् त्वयु सन्ति स्वभावतः ॥ ८५२ ॥

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दयामाहात्म्यसत्त्वादिविशिष्टत्वात् परेश्वरः ॥
तेषां प्रेमादिभावानां परमो विषयोऽस्ति च ॥ ८५३ ॥
अतो दृष्टीदृशान् भावान् प्रेमादीन् परमेश्वरः ॥
स्वयैव सेवनार्थाय कल्पवान् नात्र संशयः ॥ ८५४ ॥
अतः प्रेमादिकान् भावानीश्वरे ये प्रयुञ्जते ॥
जनास्ते ईश्वराभीष्टमाचरन्ति महाशय ॥ ८५५ ॥
ये सत्तमे तु तादृक्षे विषये सत्युदासिनः ॥
ते लोका ईश्वरस्येच्छां विरुन्धन्तीति भाति मे ॥ ८५६ ॥
यः खान् रागादिकान् भावानुच्छिनत्ति सर्वथा ॥
स आत्महिंसको भूत्वा खाङ्गमेकं लुलूषति ॥ ८५७ ॥
सर्वाङ्गसंयुतो मर्त्यो यस्मै कार्य्याय कल्पते ॥
तत्कार्य्यं छिन्नहस्तादिः पङ्गुः कर्त्तुं न शक्नुयात् ॥ ८५८ ॥
तथा रागादिकान् भावान् प्रयुञ्जानो यथोचितं ॥
नरः परेश्वरेशाय सर्वधर्म्माय कल्पते ॥ ८५९ ॥
स्वीयानां यस्तु भावानां समुच्छेदं चिकीर्षति ॥
स पङ्गुवत् परेशेऽकार्य्यसिद्धौ न कल्पते ॥ ८६० ॥
परेश्च खस्य भावानामप्रयोगाद् विरागिणः ॥
आत्मा जडत्वमापद्य क्षीणशक्तिः प्रजायते ॥ ८६१ ॥
अतो रागादिभावानां समुच्छेदेन मानुषाः ॥
स्वेष्टां सिद्धिं न गच्छन्ति प्रयोगेणोचितेन तु ॥ ८६२ ॥
यथा प्रेमादिभावानां विषयोऽस्तीश्वरोऽधुना ॥

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तथा परत्र स ख्याता प्रेमाद्यैः सेवनोचितः ॥ ८६३ ॥
लोपस्तेषां तु भावानां परलोके भविष्यति ॥
इत्यस्य साधनं किञ्चिदपि कर्त्तुं न शक्यते ॥ ८६४ ॥
एतस्मिन्नो समालापे विद्वन् यद्यदतर्कयं ॥
भवानपक्षपातेन तत् समस्तं विचारयेत् ॥ ८६५ ॥
स्वदेशीयेषु शास्त्रेषु दर्शनादिव्वविश्वसन् ॥
भवानन्यत्र कुत्रापि तत्त्वमन्वेषुमर्हति ॥ ८६६ ॥

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एतद्देशीयशास्त्राणां खण्डनाय यथामति ॥
नानायुक्त्यात्मकैस्तर्कैरद्य चेष्टितवान् भवान् ॥ ८६७ ॥
स्वदेशोत्पन्नशास्त्राणां दूषणेनार्हितोऽपि सन् ॥
अहं भावत्कवादस्य करिष्यामि विचारणं ॥ ८६८ ॥
परत्वत्यशास्त्राणि न विश्वासोचितानि चेत् ॥
तदा क्व व्याकुलात्माऽहं तत्त्वज्ञानमवाप्नुयां ॥ ८६९ ॥

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एताभ्यां वक्ष्यमाणाभ्यां प्रमाणाभ्यां सुसाधितं ॥
किमप्याप्येत चेच्छास्त्रं तर्हि श्रद्धोचितं भवेत् ॥ ८७० ॥
तच्छास्त्रस्येश्वरार्हत्व सदर्थेन विशिष्टता ॥
इत्येतत् प्रथमं तस्य प्रमाणं ज्ञायते मया ॥ ८७१ ॥
अपौरुषेयसामर्थ्यस्थितिः शास्त्रप्रवर्त्तके ॥
इति द्वितीयमाचष्टे शास्त्रप्रामाण्यसाधनं ॥ ८७२ ॥

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सच्छास्त्रमावहन् कोपि तदीयोक्तत्वसिद्धये ॥
शक्तिं चेदद्भुतां स्वस्यां ब्रूयात्तर्हि परीक्ष्यतां । ८७३ ॥
शक्तिस्तु वस्तुतत्त्वज्ञा निश्चीयेतातिमानुषा ॥
तदा तदुक्तशास्त्रस्य प्रामाण्यं निश्चितं भवेत् ॥ ८७४ ॥
विश्वास्यैः साधितं ग्रन्थैः पूर्वदृत्तान्तवादिभिः ॥
चेदीदृक् शास्त्रमाप्येत तर्हि विद्वै विचार्यतां ॥ ८७५ ॥
तच्चेन्नृणां तु सर्वेषां त्राणोपायं प्रकाशयेत् ॥
तदा तद् गृह्यतां शास्त्रं सर्वैर्निस्तारलिप्सुभिः ॥ ८७६ ॥

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स्वप्रोक्ताभ्यां प्रमाणाभ्यामाभ्यां प्रामाणिकीकृतं ॥
किमप्येतादृशं शास्त्रं किं जानाति स्वयं भवान् ॥ ८७७ ॥

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प्रागासीद् यस्य शास्त्रस्य येषूक्तिस्तः प्रवर्त्तकः ॥
उभाभ्यां तद् मदुक्ताभ्यां प्रमाणाभ्यां विशिष्यते ॥ ८७८ ॥
अर्थः परेश्वरानर्हस्तत्र कोपि न दृश्यते ॥
कृत्वो धर्मोपकार्यस्ति तदुक्तोऽर्थस्तु सत्तमः ॥ ८७९ ॥
यः श्रीयेषूक्त तच्छास्त्रं प्रावर्त्तद् महीतले ॥
सोऽपौरुषेयसामर्थ्यो विद्यते स्वयमीश्वरः ॥ ८८० ॥
विश्वास्यैः साक्षिभिर्दृष्टा कृत्वा तच्चरितावलिः ॥
तैरेव वर्णिता लेषु प्रबन्धेषु समाप्यते ॥ ८८१ ॥
अमी च तत्कृता ग्रन्थाः प्रचलन्त्यधुनावधि ॥

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तथा परत्र स ख्याता प्रेमाद्यैः सेवनोचितः ॥ ८६३ ॥
लोपक्लेशां तु भावानां परलोके भविष्यति ॥
इत्यस्य साधनं किञ्चिदपि कर्त्तुं न शक्यते ॥ ८६४ ॥
एतस्मिन्नौ समालापे विद्वन् यद्यदतर्कयं ॥
भवानपक्षपातेन तत् समस्तं विचारयेत् ॥ ८६५ ॥
स्वदेशीयेषु शास्त्रेषु दर्शनादिष्वविश्वसन् ॥
भवानन्यत्र कुत्रापि तत्त्वमन्वेषुमर्हति ॥ ८६६ ॥

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एतद्देशीयशास्त्राणां खण्डनाय यथामति ॥
नानायुक्त्यात्मकैस्तर्कैरद्य चेष्टितवान् भवान् ॥ ८६७ ॥
स्वदेशोत्पन्नशास्त्राणां दूषणेनार्दितोऽपि सन् ॥
अहं भावत्कवादस्य करिष्यामि विचारणं ॥ ८६८ ॥
परत्वत्यशास्त्राणि न विश्वासोचितानि चेत् ॥
तदा क्व व्याकुलात्माऽहं तत्त्वज्ञानमवाप्नुयां ॥ ८६९ ॥

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एताभ्यां वक्ष्यमाणाभ्यां प्रमाणाभ्यां सुसाधितं ॥
किमप्याप्येत चेच्छास्त्रं तर्हि अद्योचितं भवेत् ॥ ८७० ॥
तच्छास्त्रमेश्वरार्हेण सदर्थेन विशिष्टता ॥
इत्येतत् प्रथमं तस्य प्रमाणं ज्ञायते यथा ॥ ८७१ ॥
अपौरुषेयसामर्थ्यस्थितिः शास्त्रप्रवर्त्तके ॥
इति द्वितीयमाचष्टे शास्त्रप्रामाण्यसाधनं ॥ ८७२ ॥

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सच्छास्त्रमावदन् कोपि तदीशोक्तत्वसिद्धये ॥
शक्तिं चेदद्भुतां स्वस्यां ब्रूयात्तर्हि परीक्ष्यतां । ८७३ ॥
शक्तिस्तु वस्तुतत्त्वज्ञा निश्चीयेतातिमानुषा ॥
तदा तदुक्तशास्त्रस्य प्रामाण्यं निश्चितं भवेत् ॥ ८७४ ॥
विश्वास्यैः साधितं ग्रन्थैः पूर्वैरुक्तान्यवादिभिः ॥
चेदीदृक् शास्त्रमाप्येत तर्हि विद्वैर्विचार्यतां ॥ ८७५ ॥
तत्रेक्षणां तु सर्वेषां नायोपायं प्रकाशयेत् ॥
तदा तद् गृह्यतां शास्त्रं सर्वैर्निस्तारलिप्सुभिः ॥ ८७६ ॥

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स्वप्रोक्ताभ्यां प्रमाणाभ्यामाभ्यां प्रामाणिकीकृतं ॥
किमप्येतादृशं शास्त्रं किं जानाति स्वयं भवान् ॥ ८७७ ॥

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प्रागासीद् यस्य शास्त्रस्य येषूक्तिस्तः प्रवर्त्तकः ॥
उभाभ्यां तद् मदुक्ताभ्यां प्रमाणाभ्यां विशिष्यते ॥ ८७८ ॥
अर्थः परेश्वरानर्हस्तत्र कोपि न दृश्यते ॥
कृत्वो धर्मोपकार्यस्ति तदुक्तोऽर्थस्तु सत्तमः ॥ ८७९ ॥
यः श्रीयेषूक्त तच्छास्त्रं प्रावर्त्तद् महीतले ॥
सोऽपौरुषेयसामर्थ्यो विद्यते स्वयमीश्वरः ॥ ८८० ॥
विश्वास्यैः साक्षिभिर्दृष्टा कृत्वा तच्चरितावलिः ॥
तैरेव वर्णिता ग्रेषु प्रबन्धेषु समाप्यते ॥ ८८१ ॥
अमी च तत्कृता ग्रन्थाः प्रचलन्त्यधुनावधि ॥

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खिस्तीयधर्मभक्तैश्च निषद्यते निरन्तरं ॥ ८८२ ॥
सर्वत्र मामकं ग्रा स्वंकीर्त्तयध्वं महीतले ॥
इत्येतदात्मनः शिष्यान् येषूखिलः समादिशत् ॥ ८८३ ॥
अतस्तत् सर्वदेशीयै र्ग्राह्यं ग्राह्यं नरैः समैः ॥
इत्यत्र कोपि सन्देहो मम बुद्धौ न विद्यते ॥ ८८४ ॥
पुनस्तु वासरे यस्मिन्नावयोः सङ्गमो भवेत् ॥
तदा खिस्तीयशास्त्रस्य सर्वं वक्ष्यामि विस्तरं ॥ ८८५ ॥
मध्याह्नोपस्थिते र्हेतोः सूर्य्यतापस्तु साम्प्रतं ॥
क्लेशप्रदः प्रजातोऽस्ति प्रस्थातव्यमितो मया ॥ ८८६ ॥
मिथः समागमो यावन्न भवेत् पुनरावयोः ॥
तावद् मत्प्रोदितं वादं भवान् सम्यग् विचारयेत् ॥ ८८७ ॥
स्वयं परेश्वरो युष्मान् येन सत्ये नयेत् पथि ॥
तदर्थं तं विनीतेन प्रार्थयस्वात्मना मुहुः ॥ ८८८ ॥
दयालुः सोऽखिलान्मर्त्त्यान् सत्ये मार्गे निनीषति ॥
अतो वः प्रार्थनां शृण्वन् स प्रसन्नो भविष्यति ॥ ८८९ ॥
इत्युक्ते सादरं विप्रौ तौ प्रणम्य परस्परं ॥
दिदृक्षू पुनरन्योन्यं प्रतस्थाते स्वसद्मनी ॥ ८९० ॥
इति मतपरीक्षायां भारतवर्षीयशास्त्रविचारो नाम प्रथमः खण्डः ॥

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२३ पृष्ठवर्त्ति १६१ श्लोकानन्तरसन्दर्भं यद् दुर्गाचार्यस्य वाक्यं तदत्रोच्यते ॥ यथा ॥

'विष्णुरादित्यः कथमिति यत आह त्रेधा निदधे पदम् निधत्ते पदम् निधानम् पदैः क्व तत्र तावत् पृथिव्यामन्तरिक्षे दिवीति ब्राह्मणैः ॥ पार्थिवो ऽग्निर्भूत्वा पृथिव्याम् यत्किञ्चिदस्ति तदिक्रमते तदधितिष्ठति अन्तरिक्षे वैद्युतात्मना दिवि सूर्यात्मना ॥ यदुक्तम् तमू अक्तवयन् त्रेधा भुवेक्रमिति ॥ समारोहणे उदयगिरावुद्यन् पदमेकन्निधत्ते ॥ विष्णुपदे मध्यन्दिनेऽन्तरिक्षे ॥ गयशिरस्य खंगिराविवैर्यनाभ आचार्यो मन्यते ॥ एवं समूढमस्य पांसुरे ॥ अस्मिन् प्रायणे एतस्मिन्नंतरीक्षे सर्वभूतरूढिहेतौ यन्मध्यमं पदं विद्युदात्मकं तत्समूढं अन्तर्हितं न नित्यं दृश्यते' इति ॥

एतस्यां व्याप्तौ तेन प्रतीतायां मनीषिणा ॥
न वामनावतारस्य कोप्युद्देशो विलोक्यते ॥

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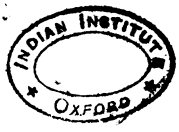

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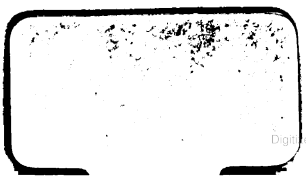
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